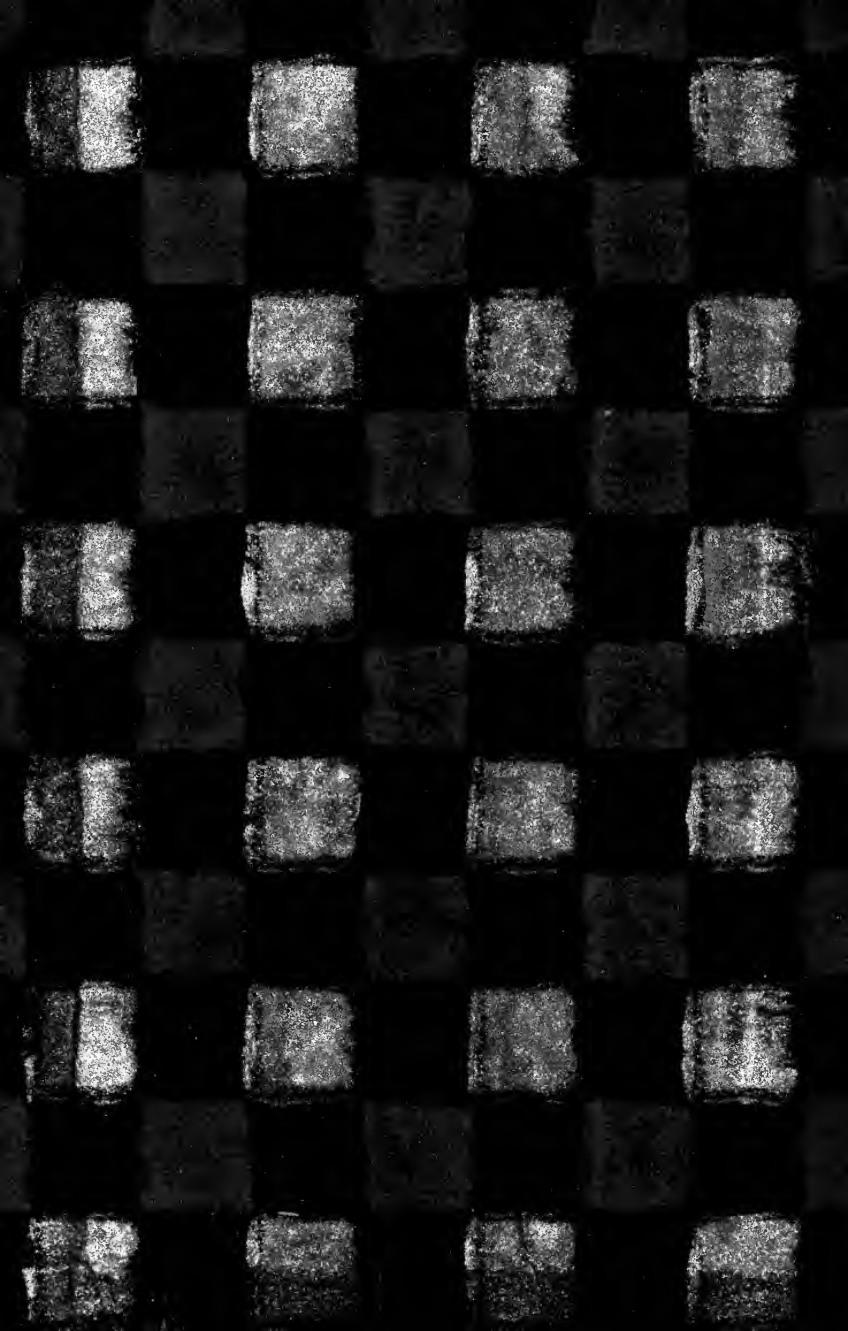
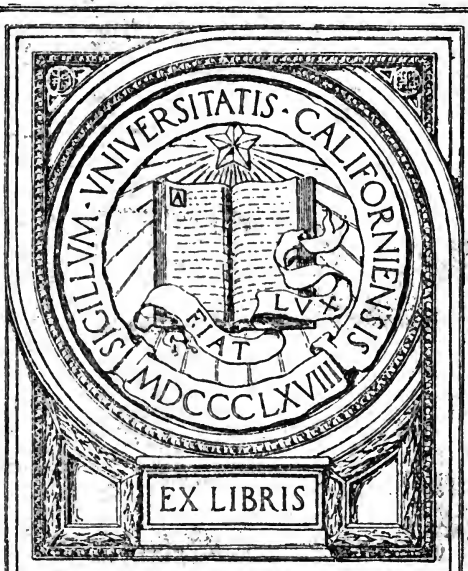
UC-NRLF
$B 285 736

YB 22720



IN MEMORIAM

Dr. Leo Newmark



©
1917 Illoyett
Chicago

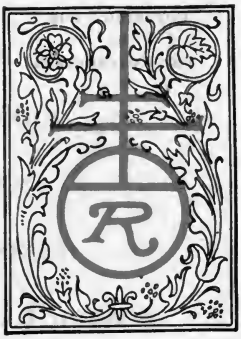
AN AMERICAN BIBLE

Digitized by the Internet Archive
in 2007 with funding from
Microsoft Corporation

http://www.archive.org/details/americanbible00hubbrich

AN AMERICAN BIBLE

Edited by
ALICE HUBBARD



Published by
THE ROYCROFTERS
EAST AURORA
NEW YORK

BJ 1549
H 8
1918

In memoriam
Dr Leo Newmark

COPYRIGHT, 1918
BY
THE ROYCROFTERS

CONTENTS

INTRODUCTION 11

BENJAMIN FRANKLIN 29

THOMAS JEFFERSON 65

THOMAS PAINE 83

ABRAHAM LINCOLN 109

WALT WHITMAN 121

ROBERT INGERSOLL 135

RALPH WALDO EMERSON. 167

ELBERT HUBBARD 235

M262149

INTRODUCTION

INTRODUCTION

THE word *bible* means "book." Once the world had, practically, but one book. Until a century ago books were few and they were costly.

¶ Only wealthy people could own them. Not many people could read and write.

¶ Books were written painstakingly by learned men; and any man who could read and write was looked upon as educated.

¶ Naturally when a book was made, there was a desire to put into it all the wisdom the writer could gather together. Long years were required to make one copy of the Old and the New Testament, and the book was very precious. The men who worked upon it were set apart for this sacred task. Reverence for the man and his work increased as he continued to give his life for it.

¶ Then, too, he who could read possessed secrets which ordinary men could not know. In England, a few hundred years ago, a man was exempt from punishment if he could read and write. Often the judges who tried the prisoner could do neither.

AN AMERICAN BIBLE

¶ Superstition has ever been a strong factor in influencing the actions of people. It has been the strongest force in attracting man to a particular religious belief. The book which was accepted by people in authority as containing the most wisdom was the most holy book and became The Book, or the Bible. A king appointed a committee to decide upon what was holy in it. The Bible of the Hebrews and of the Christians is now only one of many books that contain wisdom and good counsel.

¶ American people who live on the fortieth parallel, in the Twentieth Century, need a book—many books—of truth, for truth is relative, not fixed or static. This book, which we call *An American Bible*, is for people on this continent

¶ This American Bible is fitted to the needs of men and women now on earth, and the hope is that it will help them to live—we can die without assistance. Any one may accept or reject it, may add to it or subtract from it.

¶ As the years go by, there will be constructed other bibles and better bibles.

AMERICAN people have distinct needs. They think, and have a thinking, unfolding world with which to deal.

¶ There have been no new religions since religions were new; but in Seventeen Hundred Seventy-six there began to grow an American religion—not a religion of gods, but a religion for men.

¶ And in Eighteen Hundred Seventy-six there began to grow the religion which is for all women and all men Americans need a practical bible which will inspire them

for their day's work. We need a bible that shall give us facts concerning business principles, acceptable and honorable—principles that apply to new methods, new morals, new needs. We need a bible that shall teach us to be well, and how to keep well; that will inspire us to obey the common laws of health; that will teach us how to exercise, work, play, think; how to breathe and to eat. We need instruction in the democracy of man's own self, the family, the town, the State, the general government. Europeans say that America has no poor. Americans want to make this literally true. America demands that man shall be economically free, and she gives the opportunity. So the American Bible must treat of Economics—the highest science man has yet discovered.

¶ This bible must teach the philosophy of business and show how it benefits man.

¶ It must show, too, the beauty and poetry of business, as well as that it is the means by which man has evolved. The American Bible must show us that life is very simple, and that all the beauty and luxury we can use, all of anything and everything we can use, is right at hand. It must be a book that does not require a priesthood to explain and expound. It must be a book that appeals to common sense, and one that requires neither apology nor defense

It will teach us that to eat more than the body uses brings disease and then death—also, that to read and study and not use the knowledge brings auto-intoxication or ankylosis. This American Bible will teach us that every energy of man was made to use, and that death follows disuse and misuse.

¶ It will teach the practical application of the Golden

Rule; that women were born free and equal with men in every and all natural right; that woman has every right, as has man, to life, liberty and happiness.

¶ This American Bible must be simple and practical, in order to meet the needs of Americans, who are essentially a plain, practical, upright, progressive, evolving people, intent on obeying the divine law of self-preservation. For these reasons we have selected practical truth concerning every-day life, from the writings of eight Americans ☙

BENJAMIN FRANKLIN was the man of energy, the typical American, one of the few educated men of all history.

¶ He was the youngest son of Josiah and Abiah Franklin, and one of a family of seventeen children. His father was a poor candle-maker and soap-boiler of Boston.

¶ Benjamin Franklin became a businessman, a financier, an inventor, a philosopher, a statesman, a diplomat—a man of affairs.

¶ He lived obedient to the simple rules that bring to man the best results in liberty and happiness. He made his own opportunities!

¶ He started with the capital of health, good-will, determination to win success, and an energy which never flagged. And be it said to his credit as a teacher, he kept this capital to the end of his life. In business he laid well the foundation for every man's success—economic independence. When he had all the experience he wanted in business, and had money besides, he gave his time and energy to public interests. He founded the first public library in America. While he was Postmaster-General for the Colonies, he

founded our postal system. He established the University of Pennsylvania. It was he who first demonstrated that lightning and electricity are the same.

¶ America needed him to represent her in Europe, and he went ☙ He was statesman, diplomat, financier, for a new nation and a people in trouble ☙ He was always a philosopher, and he was ever a student. He had the "four habits" which are necessary to develop Americans: the health habit, the work habit, the study habit, the play habit. He was a cultured gentleman, at home with any class of people. His society was sought in the court of France, and he was welcomed in the most popular salons of Paris ☙ ☙

¶ So great was he in personality that he could set the fashion of homespun, Deborah-made clothes. Franklin indeed was always the honest, simple, democratic, American gentleman, who loved truth above all else.

¶ He believed that for man to develop his body, his brain, his sense of beauty and refinement, was the best use to which he could give his life.

¶ He knew various countries, all peoples, all types of men and women, therefore he knew Americans as few Americans could ☙ ☙

¶ He knew the principles upon which this country is founded. Deep in his heart he held noble ideals. The intent of his writings is to teach and to inspire us to live with these sentiments clearly before us.

AN AMERICAN BIBLE

THOMAS JEFFERSON, democrat—framer of the Declaration of Independence—lawyer, educator, diplomat, stands side by side with Franklin. Jefferson taught a nation to love to govern itself. He showed that the purpose of government is to benefit the people. Our government was instituted for the people, by the people, and those who hold office are to be of the people.

¶ The young Republic made this man President of the United States. He rode to the Capitol building alone, on horseback; tied his horse; went in and took the oath of office as a private citizen assuming a great and grave responsibility.

¶ Thomas Jefferson established no court at Washington. He did not ape and imitate nobility. There was only one nobility he recognized, and that was the nobility of character. He lived his simple life there, and his business was to work for the people.

¶ Thomas Jefferson was a Democrat, and he believed in political and natural equality as opposed to aristocracy.

¶ He had prescience. He was so great that he saw that the days of conquest were passing, and he took the initial step in modern business when he made the Louisiana Purchase. This is the greatest act of his entire life.

¶ He saw that the day would dawn when the religion of our mothers would not be good enough for us, because he knew we are an evolving race; that freedom of thought is necessary to freedom of action. So he laid the foundation for Separation of Church and School, Church and State. We have not yet recognized that one structure is independent of the other. There is an underground connection between Church and School—a sort of subway. And the

country still feels a little safer if a candidate for political office "goes to church."

¶ Yet there is no wall nor roof holding them together. They are fundamentally free, because Thomas Jefferson knew that they must be free.

¶ The man who wrote the Declaration of Independence put the thought of human rights forever before the world. In Seventeen Hundred Seventy-six it made all tyrants tremble; today they know that death to tyranny is near, even at the door.

¶ The Declaration of Independence was the announcement of the new birth of the world. Thomas Jefferson laid a foundation for Democracy for all nations. Democracy amalgamates the classes of master and slave, rich and poor, patrician and plebeian, for Democracy is a recognition of monism—"ye are all brethren."

¶ Thomas Jefferson, the man of culture, the lover, the husband, the father, lived the life he taught. This country would do well to catch up with Thomas Jefferson.

THOMAS PAINE, the patriot, lover of liberty, American in spirit, taught the world that liberty is the national right of every human being. He loved freedom for himself, but he could not enjoy what was not within the reach of all. "Where liberty is, there is my home," said Jefferson. "Where liberty is not, there is my home," said Paine. His work was to make all men long for their birthright.

¶ He came to America when this country needed a great brain to formulate into an argument a divine feeling which American men and women could not express for them-

selves. He wrote his thoughts in clear, limpid English which he who read could understand. He printed and distributed at his own expense many thousands of pamphlets because he wanted the people to know that in Seventeen Hundred Seventy-six there was an opportunity to give to mankind its birthright—freedom. He knew it would take many years for man to be born free, because man is entangled and enmeshed in a network of bondage. Superstitions, fears, barbaric instincts are still man's inheritance. A free man—the superman—is as yet only a hope and a beautiful dream. But it is a dream which shall yet come true.

¶ Thomas Paine was a great factor in giving to us thoughts which are growing. The result must be a nation where men may be born with their divine birthright of Liberty.

¶ England, France and America were made more noble, more intelligent, more civilized by the work he did for each country and for all countries. No nation of the world has forgotten Paine, and certainly no religious sect has. He wrote of the rights of man when men believed that only gods had rights. At best, men had only privileges. Today we dare to affirm that women as well as men have rights. Paine was the pioneer of this thought. The " Rights of Man " will never die so long as men have rights.

¶ He believed that even in his time man was passing from the age when man's actions were the result of his passions; that man was leaving the confines of the dominion of animals, and that the age of reason was here, at the door.

¶ Paine was a Quaker by birth and a friend by nature. The world was his home, mankind were his friends, to do good was his religion.

INTRODUCTION

ABRAHAM LINCOLN, liberator of men, man of the people! He was so wise that he knew there was no freedom for any man while any man was a slave.

¶ There is no one in history with whom to compare Lincoln. He was a unique figure. His work was unique and individual. He saved the people from themselves. America was in great peril. When the North hated the South and the South hated the North—bitter foes—Lincoln was counselor for the whole country. He was neither Confederate nor Federal. He was foe to no man. He was the friend to all and to each—the savior of his country.

¶ No man then knew better than did Lincoln the worth to civilization of this Republic. He knew how precious was the life of this form of government, and his whole desire was to preserve it.

¶ It is easy to act when judgment says, "This side is right and that side wrong." Lincoln knew that both the North and the South were right and wrong. He had to deal with that hydra-headed monster, the people. The multitude must be educated, made to see that others had rights, even when these others were wrong.

¶ But Lincoln's work was not to teach. He must act. Preachers, teachers, lecturers, even private citizens, harangued, stormed, became embittered. It was a time when feeling, not judgment, was in the saddle and riding mankind.

¶ Editors of newspapers and magazines praised, blamed and denounced this great executive. He stopped for none of this. He had no personal griefs, although invectives were hurled at him.

¶ Out of this chaos and turmoil, he created, set in order,

brought peace, and saved the country from the ruin which threatened ☙ ☙

¶ No man today doubts the honesty of the heart of this great man, and few doubt the wisdom of his acts. Time has vindicated his deeds.

¶ He charmed men by his integrity and his nobility of soul ☙ ☙

¶ He believed in the common people, and knew that eventually they would see the right. He was willing to wait for them to see for themselves, and to let time adjust men to conditions inevitable.

¶ Lincoln was a child of Nature, so close to the source of wisdom that he did not need to call upon books nor educators from schools, for his brain and heart divined the wisdom of the ages. His will and courage overcame the opposition of friend and foe, so that the Ship of State weathered the most fearful storm any nation could endure.

¶ Lincoln was the man of heart and will and brain; the man who worked for all of the people all of the time.

¶ He loved humanity ☙ His life was spent in serving humanity ☙ ☙

WALT WHITMAN, of whom Thoreau said, "He is Democracy," expressed for America the spirit of liberty. This man was born free, and he was never in bonds to traditions. He kept his body and brain unshackled, and he lived, loved and worked unconventionally in a conventional world.

¶ He lived his own life of thought, and he expressed his thoughts in his own way. To him man was greater than the laws man had made, or the gods man had made, and

he said so—easily, naturally and frankly. Whitman knew that he, himself, typified humanity, and so he sang the "Song of Myself," believing that this song was the honest thought of honest minds.

¶ Patriotism is a positive quality—it is love of country, and does not involve hatred of other countries. A patriot is one who loves his country, supports it, and works for its good. His individual interests are absorbed into the interest for the whole. He spends his time and energy for the people. Only a free man could be a patriot. He must have perspective and genuine faith. Such men are few. Whitman was a genuine patriot who loved his country because his country, he believed, would afford opportunity for the development of men and women who would be children of liberty.

¶ He loved Nature. He believed that the Great Power manifests Itself through all phenomena and every form of life; that there is in nature no high and low, no good and bad; that all is high and good.

¶ Things petty and small did not interest him. He had a perspective of life, and saw as many seers have not yet seen.

¶ He loved men as individuals, as types, and as principles personified. He mourned the death of Lincoln as one incarnate for another. And who can forget the words of Lincoln when he first saw Whitman, "There goes a man!"

¶ Whitman could lose himself in the universal. Egotists such as he can do this. He could feel as the dying soldier —"I am that man," said Whitman.

¶ Walt Whitman had the dramatic perception, lived the life of all things, and he taught others the beauty of such

living. Whatever is, is good, was his attitude toward the world of Nature.

¶ He taught these: Live your own life. Be free. Be honest. Dare to sing the song of "Myself."

ROBERT INGERSOLL was humorist, iconoclast and lover of humanity.

¶ It is said that the difference between man and the lower animals is that man has the ability to laugh.

¶ When you laugh you relax, and when you relax you give freedom to muscles, nerves and brain-cells. Man seldom has use of his reason when his brain is tense. The sense of humor makes a condition where reason can act.

¶ Ingersoll knew that he must make his appeal to man's brain. Paine knew this, too, and so did Voltaire, and Rousseau. But it is a winding way to reach the reason of most people. The unenlightened mind is in serious, solemn darkness

¶ Ingersoll let the light of human sympathy penetrate first, and from the good-nature which followed, he added good humor, then sent shafts of wit.

¶ He showed that not God, but man's conception of a god, was preposterous, ridiculous, childish, unjust, impossible. For those who would listen he showed the way to get a perspective and see mythology as mythology, no matter where its record was found.

¶ He caused men and women to use the same reasoning faculties when contemplating the character of a god as of a man, of history in one book as in another. He knew their conclusions would then be sensible and bring a degree of peace and happiness unknown before to the world.

¶ Ingersoll taught that what was wrong for men ought to be wrong for gods and saints; that what was considered not good, sin, for man on earth, should not be considered as fit for reward in heaven; that there was no justice in eternal punishment for temporal or temporary sins.
¶ Ingersoll asked men to be men—gentlemen in their religion, as they were in their politics and in their relations with their neighbors and families. Especially did he ask justice, plain common justice, for women and children, and for all those who were not physically able to enforce their right to life, liberty and the pursuit of happiness.
¶ He asked consideration for criminals, those who had actually done wrong to their fellow-men.
¶ He pleaded for Christians and Infidels alike to follow the Golden Rule, and do unto others as they would have these others do unto them.
¶ Robert Ingersoll preferred to every political and social honor the privilege of freeing humanity from the shackles of bondage and fear. He knew no holier thing than truth. He preferred using his own reason to receiving popular applause or approbation. His keen wit, clear brain and merciless sarcasm uncrowned the King of Superstition and made him a puppet in the court of reason.
¶ He dethroned for us the God of Wrath, and proved himself to be more noble, more lovable, more godlike, than the Jehovah of the Jews. No god today is so well loved as is this man.

RALPH WALDO EMERSON was our modern Plato. He brought from Asia and the East all that was applicable to Americans. The best of the philosophy of India, Egypt, Assyria, Greece and Rome was his.

¶ He was "the culminating flower" of a long line of New England clergymen, and he inherited not only the tendency to study but to think. "Beware when Nature sets loose a thinker in the land," he said. And Emerson himself had to beware, for his thinking caused men to fear for their theology ❧ ❧

¶ Unitarians were supposed to be liberal. Emerson found that no denomination more surely than they has the god Terminus erected as limits beyond which no man may think with safety.

¶ But no one could mark the boundary and confines for Emerson's thought. He was master of his own mind ❧

¶ No man had ever lived before Emerson who thought with less restraint. Had he lived in the time of Servetus he would doubtless have had a tragic death.

¶ Had he spoken in terms such as Ingersoll used, he would have been denounced as infidel—dangerous to mankind.

¶ But Emerson used always the scholarly expression, the chaste form, and the classic allusion. His heresy was cultured and gentle. His appeal was to the student mind, to men and women who lived in the realm of thought more than in the world of feeling.

¶ So Emerson was not feared by the common people—they did not know of him. The "Divinity Address" was nothing to them. The symbols of Greek and Roman mythology meant nothing to the churchgoing people of America ❧ ❧

¶ But when Ingersoll talked frankly of the "Mistakes of Moses," the veil of the temple was rent in twain, and fathers and mothers clasped their children in their arms to keep them from impending imminent danger.

¶ Ingersoll was denounced by preachers, teachers and school boards.

¶ Emerson's philosophy stole softly into the homes of conservative culture and remained as one of the household, because he made heresy, pantheism and reason so beautiful and necessary that no one wanted to turn them away ❧ Father Taylor said that if Emerson were sent to Hell he would change the climate and start immigration in that direction. Literally he did these things for New England. Concord, Massachusetts, proudly claims him as her First Citizen. The city of Boston boasts of him as her most learned Native Son.

¶ America is proud to call him her great thinker, scholar and teacher, also poet and philosopher. We return again and again to his teaching for mental stimulant and soul tonic.

¶ He has made for Americans a philosophy that applies to the conduct of life, and in it is the wisdom of the ages.

ELBERT HUBBARD, the most positive human force of his time, is a man of genius in business, in art, in literature, in philosophy ❧ He is an idealist, dreamer, orator, scientist. In his knowledge of the fundamental, practical affairs of living, in business, in human interests, in education, politics and law he seems without a competitor.

¶ He is like Jefferson in his democracy, in teaching a nation to love to govern itself and to simplify all living.

¶ He is like Paine in his love for liberty and in his desire that all shall be free to act in freedom and to think in freedom ☙ ☙

¶ He is like Lincoln in that he would free all mankind. He, too, knows that there can be no free man on the earth so long as there is one slave.

¶ Elbert Hubbard sees, too, that just so long as there is one woman who is denied any right that man claims for himself, there is no free man; that no man can be a superior, true American so long as one woman is denied her birthright of life, liberty and happiness.

¶ He knows that freedom to think and act, without withholding that right from any other, evolves humanity ☙ Therefore he gives his best energy to inspiring men and women to think and to act, each for himself. He pleads for the rights of children, for so-called criminals, for the insane, the weak, and all those who having failed to be a friend to themselves, need friendship most. The Golden Rule is his rule of life.

¶ His work is to emancipate American men and women from being slaves to useless customs, outgrown mental habits, outgrown religion, outgrown laws, outgrown superstitions. He would make each human being rely upon himself for health, wealth and happiness.

¶ Elbert Hubbard is like Emerson in seizing upon truth, embalmed and laid in pyramids of disuse. Into these truths he has breathed the breath of life and they have become for many of us living souls. From the thoughts of Moses, Socrates, Solomon, Pythagoras, Loyola, Jesus, Buddha, Mohammed, he has brought to us wisdom that applies to the art of living today.

INTRODUCTION

¶ Elbert Hubbard is a unique figure in history. The strength of his individuality comes from his having lived much and intensely. He lives his philosophy before he writes it, proves his theory before he announces it. Like Shakespeare, he has access to universal knowledge, and from his storehouse he draws the vital fact whenever he needs it. Without effort, his mind seizes upon the important part of any subject, scene or situation, and he presents the few parts which will suggest the whole. He knows psychology, the needs of humanity at large, the needs of races, the needs of classes in races, and individuals in a class. He knows men and women, their hopes, their fears, their strength, their weakness, their possibilities, and he deals with them, having ever before him the ideal. He, too, is looking for a Hapi, a Messiah, a Superman.

¶ He is never discouraged, never tired, never depressed. Eternal hope is in his heart, so every morning brings to him a New Day, and ushers in a New Year of the Better Day. Work, laugh, play, think, be kind, is the day's program he lives and recommends.

¶ Economic freedom is the first necessity in human happiness. So Elbert Hubbard's first lesson is industry, producing wealth, using it wisely, distributing it. He knows, too, that food, shelter, clothing, fuel, are not enough to fill man's needs. Man has a soul to be fed and evolved as well. Love, beauty, music, art, are necessities, too. Had he but two loaves of bread he would sell one and buy white hyacinths with which to feed his soul. He loves all animal life and believes that man should spend a part of every day in the garden, on the farm, with horses and animals, which are the civilizers of man.

AN AMERICAN BIBLE

¶ Elbert Hubbard is a businessman and a philosopher. He is a wise man in the use of his time, his energy. The law of his life is action. He knows that to focus his mind on the development of man is to degenerate into something less than a man. Man is developed, quite incidentally, through his work. Work is the exercise which develops brain, nerve, muscle. Work is the means which man uses to accomplish the end, the superman who shall understand Nature. He knows that greed is the subjugation of the individual, so his desire is to give every person about him equal opportunity with himself. He loves humanity. He believes in man, in the ultimate triumph of the noblest qualities in man. He is brother to all mankind and kindred to every living thing. He lives as a noble man, every day without fear. All days are holy days. All natural phases of human life are sacred, and he respects them all. Through the power of his imagination he has lived all lives, and he condemns no man. Content to live in one world at a time, he has the genuine faith which does not peep into the Unknown, but lives to the full today, assured that "the power which cares for us here will not desert us there."

¶ So this, then, is the book we offer—a book written by Americans, for Americans. It is a book without myth, miracle, mystery or metaphysics—a commonsense book for people who prize commonsense as a divine heritage. The book that will benefit most is the one that inspires men to think and to act for themselves.

¶ The world can only be redeemed through action—movement—motion. Uncoerced, unbribed and unbought, humanity will move toward the light.

—ALICE HUBBARD

FRANKLIN

RULES of Health and Long Life, and to Preserve From Malignant Fevers, and Sickness in General.

¶ Eat and drink such an exact quantity as the constitution of thy body allows of, in reference to the Services of the Mind.

¶ They that study much, ought not to eat so much as those that work hard, their digestion being not so good.

¶ The exact quantity and quality being found out, is to be kept to constantly.

¶ Excess in all things whatever, as well as in meat and drink, is also to be avoided.

¶ Youth, age and sick require a different quantity. And so do those of contrary complexions; for that which is too much for a Phlegmatic Man is not sufficient for a Choleric.

¶ The measure of food ought to be (as much as possibly may be) exactly proportionate to the Quality and Condition of the Stomach, because the Stomach digests it.

¶ That quantity that is sufficient, the Stomach can perfectly concoct and digest, and it sufficeth the due Nourishment of the Body.

¶ A greater quantity of some things may be eaten than of others, some being of lighter digestion.

¶ The difficulty lies in finding out an exact measure; but eat for Necessity, not Pleasure, for Lust knows not where Necessity ends.

¶ Would'st thou enjoy a long life, a healthy body and a vigorous mind, and be acquainted also with the wonderful works of God? Labor in the first place to bring thy appetite into subjection to reason.

¶ Rules to Find Out a Fit Measure of Meat and Drink:

¶ If thou eatest so much as makes thee unfit for business, thou exceedest the due measure.

¶ If thou art dull and heavy after meat, it 's a sign thou hast exceeded the due measure; for meat and drink ought to refresh the body, and make it cheerful, and not to dull and oppress it.

¶ If thou findest these ill Symptoms, consider whether too much meat, or too much Drink occasions it, or both, and abate by little and little, till thou findest the inconveniency removed.

¶ Use now and then a little Exercise a quarter of an hour before meals, as to swing a Weight; or swing your arms about with a small weight in each hand; to leap, or the like, for that stirs the muscles of the breast.

¶ If a man casually exceeds, let him fast the next Meal, and all may be well again, provided it be not too often done; as if he exceed at dinner, let him refrain at supper.

¶ A temperate diet frees from diseases; such are seldom ill, but if they are surprised with sickness, they bear it better and recover sooner; for most distempers have their original from repletion.

¶ Keep out of the Sight of Feasts and Banquets as much as may be; for it is more difficult to refrain good-cheer, when it 's present, than from the Desire of it when it is away; the like you may observe in the objects of all the other senses.

¶ A temperate diet arms the body against all external accidents; so that they are not so easily hurt by Heat, Cold or Labor; if they at any time should be prejudiced, they are more easily cured either of wounds, dislocations or bruises.

¶ A Sober Diet makes a man die without pain; it maintains the Senses in Vigor; it mitigates the violence of the Passions and Affections.

BEFORE I enter upon my public appearance in business, it may be well to let you know the then state of my mind with regard to my principles and morals, that you may see how far those influenced the future events of my life. My parents had early given me religious impressions, and brought me through my childhood piously in the Dissenting way. But I was scarce fifteen when, after doubting by turns of several points, as I found them disputed in the different books I read, I began to doubt of revelation itself. Some books against Deism fell into my hands; they were said to be the substance of sermons preached at Boyle's Lectures. It happened that they wrought an effect on me quite contrary to what was intended by them; for the arguments of the Deists, which were quoted to be refuted, appeared to me much stronger than the refutations; in short, I soon became a thorough Deist

¶ I grew convinced that truth, sincerity and integrity in dealings between man and man were of the utmost importance to the felicity of life; and I formed written resolutions which still remain in my journal book, to practise them ever while I lived.

¶ Revelation had indeed no weight with me, as such; but I entertained an opinion that, though certain actions might not be bad because they were forbidden by it, or good because it commanded them, yet probably these actions might be forbidden because they were bad for us, or commanded because they were beneficial to us, in their own natures, all the circumstances of things considered. And this persuasion, with the kind hand of Providence, or some guardian angel, or accidental favorable circumstances and situations, or all together, preserved me, through this dangerous time of youth, and the hazardous situations I was sometimes in among strangers, remote from the eye and advice of my father, without any wilful gross immorality or injustice, that might have been expected from any want of religion. I say wilful, because the instances I have mentioned had something of necessity in them, from my youth, inexperience and the knavery of others. I had therefore a tolerable character to begin the world with; I valued it properly, and determined to preserve it.

HUMAN felicity is produced not so much by great pieces of good fortune that seldom happen, as by little advantages that occur every day. Thus, if you teach a poor young man to shave himself, and keep his razor in order, you may contribute more to the happiness of his life than in giving him a thousand

guineas. The money may be soon spent, the regret only remaining of having foolishly consumed it; but in the other case, he escapes the foolish vexations of waiting for barbers, and of their sometimes dirty fingers, offensive breaths and dull razors; he shaves when most convenient to him, and enjoys daily the pleasure of its being done with a good instrument. With these sentiments I have hazarded the few preceding pages, hoping they may afford hints which sometime or other may be useful to a city I love, having lived many years in it very happily, and perhaps to some of our towns in America.

OBSERVATIONS on my reading history, in Library, May Nineteenth, Seventeen Hundred Thirty-one.

¶ That the great affairs of the world, the wars, revolutions, etc., are carried on and effected by parties.

¶ That the view of these parties is their present general interest, or what they take to be such.

¶ That the different views of these different parties occasion all confusion.

¶ That while a party is carrying on a general design, each man has his particular private interest in view.

¶ That as soon as a party has gained its general point, each member becomes intent upon his particular interests; which, thwarting others, breaks that party into divisions, and occasions more confusion.

¶ That few in public affairs act upon a mere view of the good of their country, whatever they may pretend; and through their actings bring real good, yet men primarily considered that their own and their country's interest was united, and did not act from a principle of benevolence.

¶ That fewer still, in public affairs, act with a view to the good of mankind.

¶ There seems to me at present to be great occasion for raising a United Party for Virtue, by forming the virtuous and good men of all nations into a regular body, to be governed by suitable good and wise rules, which good and wise men may probably be more unanimous in their obedience to, than common people are to common laws.

¶ I at present think that whoever attempts this aright, and is well qualified, can not fail of pleasing God, and of meeting with success.

¶ The most acceptable service of God is doing good to man

¶ Mankind are very odd creatures: One half censure what they practise, the other half practise what they censure; the rest always say and do as they ought.

HINTS to Those That Would Be Rich.—The use of money is all the advantage there is in having money.

¶ For six pounds a year you may have the use of one hundred pounds, if you are a man of known prudence and honesty.

¶ He that spends a groat a day idly, spends idly above six pounds a year, which is the price of using one hundred pounds

¶ He that wastes idly a groat's worth of his time per day, one day with another, wastes the privilege of using one hundred pounds each day.

¶ He that idly loses five shillings' worth of time loses five shillings, and might as prudently throw five shillings into the river.

¶ He that loses five shillings not only loses that sum, but all the other advantage that might be made by turning it in dealing, which, by the time a young man becomes old, amounts to a comfortable bag of money.

¶ Again, he that sells upon credit asks a price for what he sells equivalent to the principal and interest of his money for the time he is like to be kept out of it; therefore, he that buys upon credit pays interest for what he buys, and he that pays ready money might let that money out to use; so that,

¶ He that possesses anything he has bought, pays interest for the use of it.

¶ Consider, then, when you are tempted to buy any unnecessary household stuff, or any superfluous thing, whether you will be willing to pay interest, and interest upon interest for it as long as you live, and more if it grows worse by using.

¶ Yet, in buying goods, 't is best to pay ready money, because,

¶ He that sells upon credit expects to lose five per cent by bad debts; therefore he charges upon all he sells upon credit, an advance that shall make up that deficiency.

¶ Those who pay for what they buy upon credit pay their share of this advance.

¶ He that pays ready money escapes, or may escape, that charge. Save and have.

¶ A penny saved is twopence clear. A pin a day is a groat a year.

¶ Every little makes a mickle.

¶ No man ever was glorious who was not laborious.

¶ Keep your mouth wet, feet dry.

¶ He 's the best physician that knows the worthlessness of the most medicines.

¶ Drive thy business, or it will drive thee.

¶ The things which hurt, instruct.

¶ The eye of a master will do more work than his hand.

¶ Courage would fight, but Discretion won't let him.

¶ A soft tongue may strike hard.

¶ We are not so sensible of the greatest Health as of the least Sickness.

¶ A poor example is the best sermon.

¶ He that won't be counseled, can't be helped.

¶ Write injuries in dust, benefits in marble.

¶ Many a man thinks he is buying Pleasure, when he is really selling himself a slave to it.

¶ He that can bear a reproof, and mend by it, if he is not wise, is in a fair way of being so.

¶ 'T is hard (but glorious) to be poor and honest; An empty sack can hardly stand upright; but if it does, 't is a stout one!

¶ You can bear your own faults, and why not a fault in your wife?

¶ Work as if you were to live one hundred years, pray as if you were to die tomorrow.

¶ Pride breakfasted with plenty, dined with poverty, supped with infamy.

¶ He that would catch fish must venture his bait.

¶ One today is worth two tomorrows.

¶ The way to be safe is never to be secure.

¶ He that has a trade has an office of profit and honor.

THE wit of conversation consists more in finding it in others, than in showing a great deal yourself. He who goes out of your company, pleased with his own facetiousness and ingenuity, will the sooner come into it again. Most men had rather please than admire you, and seek less to be instructed and diverted than approved and applauded, and it is certainly the most delicate sort of pleasure, to please another.

¶ But that sort of wit, which employs itself insolently in criticizing and censuring the words and sentiments of

others in conversation, is absolute folly; for it answers none of the ends of conversation. He who uses it neither improves others, is improved himself, nor pleases any one.

¶ Be civil to all; sociable to many; familiar with few; friend to one; enemy to none.

¶ Necessity never made a good bargain.

¶ If pride leads the van, beggary brings up the rear.

¶ Sloth and silence are a fool's virtues.

¶ Approve not of him who commends all you say.

¶ By diligence and patience, the mouse bit into the cable.

¶ Eyes and priests bear no jests.

¶ He that waits upon fortune is never sure of a dinner.

¶ Forewarned, forearmed.

¶ Avarice and happiness never saw each other; how then should they become acquainted?

¶ Necessity has no law; I know some attorneys of the same ☙ ☙

¶ To be humble to superiors is a duty, to equals courtesy, to inferiors nobleness.

¶ Are you angry that others disappoint you? Remember that you can not depend upon yourself.

¶ One mend-fault is worth two find-faults; but one find-fault is better than two make-faults.

¶ A learned blockhead is a greater blockhead than an ignorant one.

¶ He is no clown that drives the plow, but he that doth clownish things.

¶ He that lieth down with dogs shall rise up with fleas.

¶ Search others for their virtues, thyself for thy vices.

¶ God heals, and the doctor takes the fee.

¶ If you desire many things, many things will seem but a few

¶ Receive before you write, but write before you pay.

¶ He that lives well is learned enough.

¶ Poverty, poetry and new titles of honor make men ridiculous

¶ He that scatters thorns, let him not go barefoot.

¶ The rotten apple spoils his companion.

¶ He that sells upon trust loses many friends, and always wants money.

¶ Lovers, travelers and poets will give money to be heard.

¶ He that speaks much is much mistaken.

¶ Reading makes a full man—meditation a profound man—discourse a clear man.

¶ If any man flatters me, I 'll flatter him again, though he were my best friend.

¶ None but the well-bred man knows how to confess a fault, or acknowledge himself in an error.

¶ Wish not so much to live long as to live well.

¶ As we must account for every idle word, so we must for every idle silence.

¶ Never entreat a servant to dwell with thee.

¶ Write with the learned, pronounce with the vulgar.

¶ Time is an herb that cures all diseases.

¶ Fly pleasures, and they 'll follow you.

¶ The ancients tell us what is best; but we must learn of the moderns what is fittest.

¶ Keep your eyes wide open before marriage, half shut afterwards ❧ ❧

¶ Since I can not govern my own tongue, though within my own teeth, how can I hope to govern the tongues of others? ❧ ❧

¶ Since thou art not sure of a minute, throw not away an hour ❧ ❧

¶ If you do what you should not, you must hear what you would not.

¶ Hast thou virtue?—acquire also the graces and beauties of virtue.

¶ If thou hast wit and learning, add to it wisdom and modesty ❧ ❧

¶ If you would not be forgotten, as soon as you are dead and rotten, either write things worth reading, or do things worth the writing.

¶ Sell not virtue to purchase wealth, nor liberty to purchase power.

¶ The creditors are a superstitious sect, great observers of set days and times.

¶ The noblest question in the world is, What good may I do in it?

¶ Is there anything men take more pains about than to make themselves unhappy?

¶ Nothing brings more pain than too much pleasure; nothing more bondage than too much liberty (or libertinism) ❧ ❧

¶ Who has deceived thee so oft as thyself?

¶ A great talker may be no fool, but he is one that relies on him.

¶ A pair of good ears will drain dry a hundred tongues.

¶ Serving God is doing good to man, but praying is thought an easier service, and therefore more generally chosen.

¶ Nothing humbler than ambition when it is about to climb ❧ ❧

¶ When Prosperity was well mounted, she let go the Bridle, and soon came tumbling out of the saddle.

¶ Ignorance leads men into a party, and Shame keeps them from getting out again.

¶ When out of Favor, none knew thee; when in, thou dost not know thyself.

¶ Setting too good an example is a kind of slander seldom forgiven; 't is *Scandalum Magnatum.*

¶ He that builds before he counts the cost, acts foolishly; and he that counts before he builds, finds that he did not count wisely.

¶ Haste makes waste.

¶ Severity is often clemency; Clemency severity.

¶ Success has ruined many a man.

¶ All things are easy to industry; all things difficult to sloth

¶ Eat to live, and not live to eat.

¶ What one relishes, nourishes.

¶ Would you live with ease, do what you ought, and not what you please.

¶ In success be moderate.

¶ Many dishes, many diseases. Many medicines, few cures.

¶ God works wonders now and then; Behold! a lawyer, an honest man.

¶ To lengthen thy life, lessen thy meals.

¶ The old man has given all to his son. O fool! to undress thyself before thou art going to bed.

¶ Idleness is the Dead Sea that swallows all virtues: Be active in business, that temptation may miss her aim; the bird that sits is easily shot.

¶ Kings and bears often worry their keepers.

¶ He does not possess wealth: it possesses him.

¶ He that can not obey, can not command.

¶ Fools multiply folly.

¶ Anger warms the invention, but overheats the oven.

¶ Beauty and folly are old companions.

¶ Tell me my faults and mend your own.

¶ Many a man's own tongue gives evidence against his understanding

¶ The royal crown cures not the Headache.

¶ Samson with his strong body had a weak head, or he would not have laid it in a harlot's lap.

¶ Nothing dries sooner than a tear.

¶ When a friend deals with a friend, let the bargain be clear and well-penned, that they may continue friends to the end.

¶ An honest man will receive neither money nor praise that is not his due.

¶ Trouble springs from idleness; toil from ease.

¶ Saying and doing have quarreled and parted.

¶ Laws too gentle are seldom obeyed; too severe, seldom executed

¶ A wise man will desire no more than what he can get justly, use soberly, distribute cheerfully and leave contentedly

¶ Tomorrow every fault is to be amended; but that Tomorrow never comes.

¶ Never praise nor dispraise, till seven Christmases be over

¶ Learn of the skilful: he that teaches himself hath a fool for a master.

¶ Be always ashamed to catch thyself idle.

¶ Love and be loved.

¶ Lying rides upon debt's back.

¶ They who have nothing to be troubled at, will be troubled at nothing.

¶ If you would keep your secret from an enemy, tell it not to a friend.

¶ Rob not for burnt offerings.

¶ Doing an injury puts you below your enemy; revenging one makes you but even with him; forgiving it sets you above him.

¶ All would live long, but none would be old.

¶ Great good-nature, without Prudence, is a great Misfortune

¶ The golden age never was the present age.

¶ What signifies knowing the names, if you know not the nature of things?

¶ We may give advice, but we can not give conduct.

¶ Honors change manners.

¶ Youth is pert and positive, age modest and doubting. So ears of corn, when young and light, stand bolt upright, but hang their heads when weighty, full and ripe.

¶ Nine men in ten are suicides.

¶ Don't judge of Men's Wealth or Piety, by their Sunday appearance

¶ Be at war with your vices, at peace with your neighbors, and let every New Year find you a better man.

¶ The wise and brave dares own that he was wrong.

¶ Sorrow is good for nothing but sin.

¶ Friendship increases by visiting friends, but by visiting seldom

¶ A brother may not be a friend, but a friend will always be a brother.

¶ Cunning proceeds from want of capacity.

¶ An hundred thieves can not strip one naked man, especially if his skin 's off.

¶ Today is yesterday's pupil.

¶ Generous minds are all of a kin.

¶ A change of fortune hurts a wise man no more than a change of moon.

¶ Think of three things: whence you came, where you are going, and to whom you must account.

¶ Who is wise? He that learns from every one. Who is powerful? He that governs his passions. Who is rich? He that is content. Who is that? Nobody.

¶ The learned fool writes his nonsense in better language than the unlearned, but still 't is nonsense.

¶ Meanness is the parent of insolence.

¶ To be intimate with a foolish friend is like going to bed with a razor.

¶ The doors of wisdom are never shut.

¶ Where there is hunger, law is not regarded; and where law is not regarded, there will be hunger.

¶ Would you be loved, love and be lovable.

¶ In the affairs of this world men are saved, not by Faith, but by the want of it.

¶ Friendship can not live with ceremony, nor without civility

¶ He that would travel much, should eat little.

¶ The end of Passion is the beginning of Repentance.

¶ God gives all things to industry.

¶ Eat few suppers, and you 'll need few Medicines.

¶ How few there are who have courage enough to own their Faults, or resolution enough to mend them!

¶ Many a long dispute among Divines may be thus abridged: It is so; it is not so: It is so; it is not so.

¶ Two dry sticks will burn a green one.

¶ Praise little, dispraise less.

¶ Men differ daily about things which are subject to sense. Is it likely then they should agree about things invisible?

¶ Who is strong? He that can conquer his bad Habits.

¶ He that speaks ill of the mare will buy her.

¶ If you 'd be wealthy, think of saving, more than of getting: the Indies have not made Spain rich, because her Outgoes equal her Incomes.

¶ If you 'd lose a troublesome visitor, lend him money.

¶ If you 'd have it done, go; if not, send.

¶ Tart words make no friends: a spoonful of honey will catch more flies than a gallon of vinegar.

¶ Dine with little, sup with less; do better still: sleep supperless ❧ ❧

¶ What you would seem to be, be really.

¶ Industry, perseverance and frugality make fortune yield.

¶ Keep thou from the Opportunity, and God will keep thee from the Sin.

¶ If you 'd be beloved, make yourself amiable. A true friend is the best possession.

¶ It 's common for men to give pretended reasons, instead of one real one.

¶ He 's a fool that can not conceal his Wisdom.

¶ You may talk too much on the best of subjects.

¶ All blood is alike ancient.

¶ A man without ceremony has need of great merit in its place.

¶ To God we owe fear and love; to our neighbors justice and character; to ourselves prudence and sobriety.

¶ No gains without pains.

¶ Light-heeled mothers make leaden-heeled daughters.

¶ When the well 's dry we know the worth of water.

¶ Silks and satins put out the kitchen fire.

¶ The generous mind least regards money, and yet most feels the want of it.

¶ Wealth and Content are not always Bedfellows. Wise men learn by others' harms; Fools by their own.

¶ Who is rich? He that rejoices in his portion.

¶ Great spenders are bad lenders.

¶ Virtue and Happiness are Mother and Daughter.

¶ Words may show a man's Wit, but Actions his meaning.

¶ Content makes poor men rich; Discontent makes rich men poor.

¶ Vice knows she's ugly, so puts on her mask.

¶ Dost thou love life? Then do not squander time; for that 's the stuff Life is made of.

¶ Good sense is a thing all need, few have, and none think they want.

¶ A light purse is a heavy curse.

¶ Want of care does us more damage than want of knowledge

¶ A life of leisure and a life of laziness are two things.

¶ What 's proper is becoming: see the Blacksmith with his white silk apron!

¶ Take courage, Mortal! Death can't banish thee out of the universe.

¶ The sting of a reproach is the Truth of it.

¶ If Jack 's in love, he 's no judge of Jill's Beauty.

¶ Mad kings and mad bulls are not to be held by treaties and packthread.

¶ Do me the favor to deny me at once.

¶ A true great man will neither trample on a worm nor sneak to an Emperor.

¶ Half-hospitality opens his Door and shuts up his countenance.

¶ Strive to be the greatest man in your country, and you may be disappointed; strive to be the best and you may succeed: he may well win the race that runs by himself.

¶ Time enough always proves little enough.

¶ Gifts burst rocks.

¶ He that by the Plow would thrive, himself must either hold or drive.

¶ Life with fools consists in Drinking; with the wise man, Living 's Thinking.

BENJAMIN FRANKLIN

THOSE who govern, having much business on their hands, do not generally like to take the trouble of considering and carrying into execution new projects. The best public measures are therefore seldom adopted from previous wisdom, but forced by the occasion.

¶ A Mob 's a Monster; Heads enough, but no Brains.

¶ The most exquisite folly is made of wisdom spun too fine.

¶ Pardoning the Bad is injuring the Good.

WHEN men are employed, they are best contented; for on the days they work, they are good-natured and cheerful, and, with the consciousness of having done a good day's work, they spend the evening jollily; but on idle days they are mutinous and quarrelsome, finding fault with their pork, the bread, etc., and in continual ill-humor, which puts me in mind of a sea-captain, whose rule it was to keep his men constantly at work; and, when his mate once told him that they had done everything, and there was nothing further to employ them about, "Oh," said he, "make them scour the anchor."

IN order to secure my credit and character as a tradesman, I took care not only to be in reality industrious and frugal, but to avoid all appearances to the contrary. I dressed plainly; I was seen at no places of idle diversion. I never went out a-fishing or shooting; a book indeed sometimes debauched me from my work, but that was seldom,

snug, and gave no scandal; and, to show that I was not above my business, I sometimes brought home the paper I purchased at the stores through the streets on a wheelbarrow. Thus being esteemed an industrious, thriving young man, and paying duly for what I bought, the merchants who imported stationery solicited my custom; others proposed supplying me with books, and I went on swimmingly ❧ ❧

¶ It is wise not to seek a secret, and honest not to reveal it.

¶ He that can have patience can have what he will.

¶ Now I have a sheep and a cow, everybody bids me good-morrow ❧ ❧

¶ None preaches better than the ant, and she says nothing.

¶ The absent are never without fault, nor the present without excuse.

¶ Wealth is not his that has it, but his that enjoys it.

¶ 'T is easy to see, hard to foresee.

¶ In a discreet man's mouth a public thing is private.

¶ Bargaining has neither friends nor relations.

¶ If you know how to spend less than you get, you have the philosopher's stone.

¶ He that has neither fools nor beggars among his kindred is the son of thunder-gust.

¶ There 's more old drunkards than old doctors.

¶ The good paymaster is lord of another man 's purse.

¶ Diligence is the mother of good luck.

¶ Do not do that which you would not have known

¶ A man is never so ridiculous by those qualities that are his own as by those that he affects to have.

¶ It is better to take many injuries than to give one.

¶ Deny self for self's sake.

¶ You may give a man an office, but you can not give him discretion

¶ When reason preaches, if you don't hear she 'll box your ears.

¶ Old boys have their playthings as well as young ones; the difference is only in the price.

¶ He 's a fool that makes his doctor his heir.

¶ Don't value a man for the quality he is made of, but for the qualities he possesses.

¶ Promises may get thee friends, but non-performance will turn them into enemies.

¶ Love your enemies, for they tell you their faults.

¶ Lend money to an enemy, and thou 'lt gain him; to a friend, and thou 'lt lose him.

¶ When knaves fall out, honest men get their goods: when priests dispute we come at the truth.

¶ He that riseth late must trot all day, and shall scarce overtake his business at night.

¶ A quarrelsome man has no good neighbors.

¶ Employ thy time well, if thou meanest to gain leisure.

¶ Experience keeps a dear school, yet fools will learn in no other.

¶ Beware of little expenses: a small leak will sink a great ship

¶ Many complain of their memory, few of their judgment.

¶ What signifies your patience if you can't find it when you want it?

¶ He is not well bred that can not bear Ill-Breeding in others

¶ Many a man would have been worse, if his estate had been better.

¶ The busy man has few idle visitors; to the boiling pot the flies come not.

¶ Calamity and prosperity are the touchstones of integrity.

¶ Some are justly laughed at for keeping their money foolishly; others for spending it idly: He is the greatest fool that lays it out in a purchase of repentance.

¶ Don't overload gratitude; if you do, she 'll kick.

¶ At twenty years of age the will reigns; at thirty the wit; at forty the judgment.

¶ Christianity commands us to pass by injuries; policy to let them pass by us.

¶ The world is full of fools and faint hearts; and yet every one has courage enough to bear the misfortunes, and wisdom enough to manage the affairs of his neighbor.

¶ It 's the easiest thing in the world for a man to deceive himself.

¶ The tongue is ever turning to the aching tooth.

¶ Most people return small favors, acknowledge middling ones, and repay great ones with ingratitude.

¶ There is no man so bad but he secretly respects the good.

¶ Who judges best of man—his enemies or himself?

¶ There 's a time to wink as well as to see.

¶ The honest man takes pains, and then enjoys pleasures; the knave takes pleasures, and then suffers pains.

¶ He is ill clothed that is bare of virtue.

¶ If you would be revenged of your enemy, govern yourself ❧ ❧

¶ The favor of the great is no inheritance.

¶ He that never eats too much will never be lazy.

¶ An innocent plowman is more worthy than a vicious prince ❧ ❧

¶ Teach your child to hold its tongue, he 'll learn fast enough to speak.

¶ Where there 's marriage without love, there will be love without marriage.

¶ The tongue offends and the ears get the cuffing.

¶ It is ill-mannered to silence a fool, and cruelty to let him go on ❧ ❧

¶ He that pursues two hares at once, does not catch one and lets t 'other go.

¶ Fear to do ill, and you need fear naught else.

¶ If you 'd have a servant that you like, serve yourself.

¶ If you have time, don't wait for time.

¶ Don't go to the doctor with every distemper nor to the lawyer with every quarrel, nor to the pot for every thirst.

¶ At the workingman's house hunger looks in, but dares not enter.

¶ The worst wheel of the cart makes the most noise.

¶ Don't misinform your doctor nor your lawyer.

¶ The masterpiece of man is to live to the purpose.

¶ He that can compose himself is wiser than he that composed books.

¶ No better relation than a prudent and faithful friend.

¶ Thou can'st not joke an enemy into a friend, but thou may'st a friend into an enemy.

¶ Historians relate, not so much what is done, as what they would have believed.

¶ Grace thou thy house, and let not that grace thee.

¶ Well done is better than well said.

¶ Trust thyself, and another shall not betray thee.

¶ He that falls in love with himself will have no rivals.

¶ Let thy child's first lesson be obedience and the second what thou wilt.

¶ Blessed is he that expects nothing, for he shall never be disappointed.

¶ Rather go to bed supperless than run in debt for a breakfast.

¶ No resolution of repenting hereafter can be sincere.

¶ Let thy discontents be secrets.

¶ Honor thy father and mother; that is, live so as to be an honor to them though they are dead.

¶ If thou injurest conscience, it will have its revenge on thee.

¶ Hear no ill of a friend nor speak any of an enemy.

¶ Be not niggardly of what costs thee nothing, as courtesy, counsel and countenance.

¶ Beware of him that is slow to anger: He is angry for something, and will not be pleased for nothing.

¶ Pay what you owe, and you 'll know what is your own.

¶ Thirst after desert—not reward.

¶ Who says Jack is not generous? He is always fond of giving, and cares not for receiving—what?—why, advice.

¶ Let our fathers and grandfathers be valued for their goodness, ourselves for our own.

¶ Sin is not hurtful because it is forbidden, but it is forbidden because it is hurtful.

¶ Nor is a duty beneficial because it is commanded, but it is commanded because it is beneficial.

¶ Industry need not wish.

¶ An empty bag can not stand upright.

¶ Happy that nation, fortunate that age, whose history is not diverting.

¶ Tricks and treachery are the practise of fools that have not wit enough to be honest.

¶ When knaves betray each other, one can be blamed or the other pitied.

¶ Fools need advice most, but Wise Men only are the better for it.

¶ None are deceived but those that confide.

¶ Great Modesty often hides Great Merit.

¶ Pride gets into the Coach, and Shame mounts behind.

¶ Silence is not always a Sign of Wisdom, but Babbling is ever a Folly.

¶ You may delay, but Time will not.

¶ Virtue may always make a Face handsome, but Vice will certainly make it ugly.

¶ Prodigality of Time produces Poverty of Mind as well as of Estate.

¶ Content is the Philosopher's Stone, that turns all it touches into gold.

¶ In a corrupt Age, the putting the world in order would breed Confusion; then e'en mind your own Business.

¶ The first Mistake in Public Business is the going into it.

¶ The morning Daylight appears plainer when you put out your candle.

¶ It is a certain position in law that allegiance and protection are reciprocal, the one ceasing when the other is withdrawn ❧ ❧

¶ The way to see by Faith is to shut the Eye of Reason.

¶ He that complains has too much.

¶ Half the Truth is often a great Lie.

¶ He that 's content hath enough.

¶ Good-Will, like the Wind, floweth where it listeth.

¶ Death takes no bribes.

¶ Men often mistake themselves, seldom forget themselves ❧ ❧

¶ The Idle Man is the Devil's Hireling, whose Livery is Rags, whose Diet and Wages are Famine and Diseases.

IN time, perhaps, mankind may be wise enough to let trade take its own course, find its own channels, and regulate its own proportions, etc. At present, most of the edicts of princes, placærts, laws and ordinances of kingdoms and States for the purpose prove political blunders, the advantages they produce not being general for the Commonwealth, but particular to private persons or bodies in the State who procure them, and at the expense of the rest of the people.

I JOIN with you most cordially in rejoicing at the return of peace. I hope that it will be lasting, and that mankind will at length, as they call themselves reasonable creatures, have reason and sense enough to settle their differences without cutting throats; for, in my opinion, there never was a good war or a bad peace. What vast additions to the conveniences and comforts of living might mankind have acquired, if the money spent in wars had been employed in works of public utility! What an extension of agriculture, even to the tops of our mountains; what rivers rendered navigable, or joined by canals; what bridges, aqueducts, new roads and other public works, edifices and improvements, rendering England a complete paradise, might have been obtained by spending those millions in doing good, which in the last war have been spent in doing mischief; in bringing misery to thousands of families, and destroying the lives of so many thousands of working people, who might have performed the useful labor.

¶ It were to be wished that commerce were as free between all nations of the world as it is between the several counties of England: so would all by mutual communication obtain more enjoyment. These counties do not ruin one another by trade; neither would the nations.

¶ Let us be attentive to these (our natural advantages) and then the power of rivals, with all their restraining and prohibiting acts, can not much hurt us. We are sons of the earth and seas, and the touch of our parents will communicate to us fresh strength and vigor to renew the contest

JEFFERSON

IT is not enough that honest men are appointed judges. All know the influence of interest on the mind of man, and how unconsciously his judgment is warped by that influence. To this bias add that of the esprit de corps, of their peculiar maxim and creed, that "it is the office of a good judge to enlarge his jurisdiction," and the absence of responsibility; and how much can we expect in impartial decisions between the General Government, of which they are themselves so eminent a part, and an individual State, from which they have nothing to hope or fear? We have seen, too, that, contrary to all correct example, they are in the habit of going out of the question before them, to throw an anchor ahead, and grapple further hold for future advances of power. They are then, in fact, the corps of sappers and miners, steadily working to undermine the independent rights of the States, and to consolidate all power in the hands of that government in which they have so important a freehold estate. But it is not by the consolidation or concentration of powers, but by their distri-

bution, that good government is effected. Were not this great country already divided into States, that division must be made, that each might do for itself what concerns itself directly, and what it can so much better do than a distant authority. Every State again is divided into counties, each to take care of what lies within its local bounds; each county again into townships or wards, to manage minuter details; and every ward into farms, to be governed each by its individual proprietor. Were we directed from Washington when to sow, and when to reap, we should soon want bread. It is by this partition of cares, descending in gradation from general to particular, that the mass of human affairs may be best managed, for the good and prosperity of all. I repeat that I do not charge the judges with wilful and ill-intentioned error; but honest error must be arrested, where its toleration leads to public ruin. As, for the safety of society, we commit honest maniacs to Bedlam, so judges should be withdrawn from their bench, whose erroneous biases are leading us to dissolution. It may, indeed, injure them in fame or in fortune; but it saves the Republic, which is the first and supreme law.

THE great principles of right and wrong are legible to every reader; to pursue them requires not the aid of many counselors. The whole art of government consists in the art of being honest. Only aim to do your duty, and mankind will give you credit where you fail.

¶ To serve the Public faithfully, and at the same time to please it entirely, is impracticable.

THOMAS JEFFERSON

THERE are extraordinary situations which require extraordinary interposition. An exasperated people who feel that they possess power are not easily restrained within limits strictly regular.

LET those flatter who fear: it is not an American art. To give praise where it is not due might be well from the venal, but would ill beseem those who are asserting the rights of human nature. They know, and will, therefore, say, that kings are the servants, not the proprietors of the people.

¶ Those who labor in the earth are the chosen people of God ☙ ☙

THE bill for establishing religious freedom in the United States, the principles of which had, to a certain degree been enacted before, I had drawn in all of the latitude of reason and right. It still met with opposition; but with some mutilations in the preamble, it was finally passed; and a singular proposition proved that its protection of opinion was meant to be universal. Where the preamble declares that coercion is a departure from the plan of the holy author of our religion, an amendment was proposed, by inserting the words "Jesus Christ," so that it should read, "a departure from the plan of Jesus Christ, the holy author of our religion;" the insertion was rejected by a great majority, in proof that they meant to comprehend, within the mantle of its protection, the Jew and the Gentile, the Christian and Mohammedan, the Hindoo and Infidel of every denomination.

I AM not prepared to say that the first magistrate of a nation can not commit treason against his country, or is unamenable to its punishment; nor yet that, where there is no written law, no regulated tribunal, there is not a law in our hearts, and a power in our hands, given for righteous employment in maintaining right, and redressing wrong

ONE free and independent legislature hereby takes upon itself to suspend the powers of another, free and independent as itself, thus exhibiting a phenomenon unknown in Nature, the creator and creature of its own power. Not only the principles of commonsense, but the common feelings of human nature must be surrendered up, before his majesty's subjects here can be persuaded to believe that they hold their political existence at the will of a British Parliament. Shall these governments be dissolved, their property annihilated, and their people reduced to a state of Nature, at the imperious breath of a body of men whom they never saw, in whom they never confided, and over whom they have no powers of punishment or removal, let their crimes against the American public be ever so great? Can any one reason be assigned why one hundred and sixty thousand electors in the island of Great Britain should give law to four millions in the States of America, every individual of whom is equal to every individual of them in virtue, in understanding and in bodily strength? Were this to be admitted, instead of being a free people, as we have hitherto supposed, and mean to continue ourselves, we should suddenly be found the slaves, not of one but of one hundred sixty thou-

sand tyrants; distinguished, too, from all others, by this singular circumstance, that they are removed from the reach of fear, the only motive which holds the hand of a tyrant ❧ ❧

THE appeal to the rights of man, which had been made in the United States, was taken up by France, first of the European nations. From her, the spirit has spread over those of the South. The tyrants of the North have allied indeed against it; but it is irresistible. Their opposition will only multiply its millions of human victims; their own satellites will catch it, and the condition of man through the civilized world will be finally and greatly ameliorated. This is a wonderful instance of great events from small causes. So inscrutable is the arrangement of causes and consequences in this world, that a two-penny duty on tea, unjustly imposed in a sequestered part of it, changes the condition of all its inhabitants.

¶ I steer my bark with Hope in the head, leaving Fear astern ❧ ❧

I HAVE sometimes asked myself whether my country is the better for my having lived at all? I do not know that it is. I have been the instrument of doing the following things; but they would have been done by others —some of them, perhaps, a little better: The Rivanna had never been used for navigation; scarcely an empty canoe had ever passed down it. Soon after I came of age, I examined its obstructions, set on foot a subscription for removing them, got an Act of Assembly passed, and the

thing effected, so as to be used completely and fully for carrying down all our produce.

¶ The Declaration of Independence.

¶ I proposed the demolition of the Church establishment, and the freedom of religion. It could only be done by degrees; to wit, the act of 1776, c 2, exempted dissenters from contributions to the Church, and left the Church clergy to be supported by voluntary contributions of their own sect; was continued from year to year, and made perpetual 1779, c 36.

¶ The act putting an end to entails.

¶ The act prohibiting the importation of slaves.

¶ The act concerning citizens, and establishing the natural right of man to expatriate himself, at will.

¶ The act changing the course of descents, and giving the inheritance to all the children, etc., equally, I drew as part of the revisal.

¶ In 1789 and 1790, I had a great number of olive-plants, of the best kind, sent from Marseilles to Charleston, for South Carolina and Georgia. They were planted and are flourishing; and, though not yet multiplied, they will be the germ of that cultivation in those States.

¶ In 1790, I got a cask of heavy upland rice, from the River Denbigh, in Africa, about lat. 9° 30′ North, which I sent to Charleston, in hopes it might supersede the culture of the wet rice, which renders South Carolina and Georgia so pestilential through the Summer. It was divided and a part sent to Georgia. I know not whether it has been attended to in South Carolina; but it has spread in the upper parts of Georgia, so as to have become almost general and is highly prized. Perhaps it may answer in Tennessee

and Kentucky. The greatest service which can be rendered any country is, to add a useful plant to its culture, especially a bread grain; next in value to bread is oil. Whether the act for the more general diffusion of knowledge will ever be carried into complete effect, I know not. It was received by the Legislature with great enthusiasm at first; and a small effort was made in 1796, by the act to establish public schools, to carry a part of it into effect, viz., that for the establishment of free English schools; but the option given to the courts has defeated the intention of the act.

¶ The bulk of mankind are schoolboys through life.

HONESTY, disinterestedness and good-nature are indispensable to procure the esteem and confidence of those with whom we live, and on whose esteem our happiness depends. Never suffer a thought to be harbored in your mind which you would not avow openly ☙ When tempted to do anything in secret, ask yourself if you would do it in public; if you would not, be sure it is wrong. In little disputes with your companions, give way rather than insist on trifles, for the love and the approbation of others will be worth more to you than the trifle in dispute. Above all things, and at all times, practise yourself in good humor; this, of all human qualities, is the most amiable and endearing to society. Whenever you feel a warmth of temper arising, check it at once and suppress it, recollecting it would make you unhappy within yourself and disliked by others. Nothing gives one person so great an advantage over another under all circumstances. Think of these things, practise them, and you will be rewarded by the love and confidence of the world.

I KNOW that laws and institutions must go hand in hand with the progress of the human mind. As that becomes more developed, more enlightened, as new discoveries are made, new truths disclosed, and manners and opinions change with the change of circumstances, *institutions must advance also*, and keep pace with the times. We might as well require a man to wear still the coat which fitted him when a boy, as civilized society to remain ever under the regimen of their barbarous ancestors. It is this preposterous idea which has lately deluged Europe in blood. ¶ Their monarchs, instead of wisely yielding to the gradual changes of circumstances, of favoring progressive accommodation to progressive improvement, have clung to old abuses, entrenched themselves behind steady habits, and obliged their subjects to seek through blood and violence rash and ruinous innovations, which, had they been referred to the peaceful deliberations and collected wisdom of the nation, would have been put into acceptable and salutary forms.

¶ Let us follow no such examples, nor weakly believe that one generation is not as capable as another of taking care of itself, and of ordering its own affairs.

¶ The land belongs in usufruct to the living, and the dead have no power over it.

THE station which we occupy among the nations of the earth is honorable, but awful. Trusted with the destinies of this solitary republic of the world, the only monument of human rights and the sole depository of the sacred fire of freedom and self-government, from hence

it is to be lighted up in other regions of the earth, if other regions of the earth ever become susceptible to its benign influence. All mankind ought then, with us, to rejoice in its prosperous, and sympathize in its adverse, fortunes, as involving everything that is dear to man. And to what sacrifices of interest or commerce ought not these considerations to animate us? To what compromises of opinion and inclination, to maintain harmony and union among ourselves, and to preserve from all danger this hallowed ark of human hope and of human happiness? That differences of opinion should arise among men, on politics, on religion, and on every other topic of human inquiry, and that these should be freely expressed in a country where all our faculties are free, is to be expected.

¶ In a government bottomed on the will of all, the life and liberty of every individual citizen becomes interesting to all.

I KNOW, indeed, that some honest men fear that a Republican Government can not be strong; that this Government is not strong enough. But would the honest patriot, in the full tide of successful experiment, abandon a government which has so far kept us free and firm, on the theoretic and visionary fear that this Government, the world's best hope, may by possibility want energy to preserve itself? I trust not. I believe this, on the contrary, the strongest Government on earth. I believe it the only one where every man, at the call of the laws, would fly to standard of the law, and would meet invasions of the public order as his own personal concern.

THOSE who labor in the earth are the chosen people of God, if he ever had chosen people, whose breasts he has made the peculiar deposit for substantial and genuine virtue. It is the focus in which he keeps alive that sacred fire, which otherwise might escape from the earth. Corruption of morals in the mass of cultivators is a phenomenon of which no age or nation has furnished an example. Generally speaking, the proportion which the aggregate of the other classes of citizens bears in any State to that of its husbandmen, is the proportion of its unsound and healthy parts, and it is a good enough barometer whereby to measure its degree of corruption.

LET us, then, with courage and confidence, pursue our own Federal and Republican principles, our attachment to our Union and representative government. Kindly separated by Nature and a wide ocean from the exterminating havoc of one quarter of the globe; too high minded to endure the degradations of the others; possessing a chosen country, with room enough for our descendants to the hundredth and thousandth generation; entertaining a due sense of our equal rights to the use of our own faculties, to the acquisitions of our industry, to honor and confidence from our fellow-citizens, resulting, not from birth, but from our actions and their sense of them; enlightened by a benign religion, professed, indeed and practised in various forms, yet all of them including honesty, truth, temperance, gratitude, and the love of man; acknowledging and adoring an overruling Providence which by all its dispensations proves that it delights in the happiness of man here and his greater happiness hereafter;

with all these blessings, what more is necessary to make us a happy and prosperous people? Still one thing more, fellow-citizens—a wise and frugal government, which shall restrain men from injuring one another, which shall leave them otherwise free to regulate their own pursuits of industry and improvement, and shall not take from the mouth of labor the bread it has earned. This is the sum of good government, and this is necessary to close the circle of our felicities.

OPINION is something with which the government has no business to meddle; it is quite beyond its legitimate province. Millions of innocent men, women and children since the introduction of Christianity, have been tortured, fined, burnt, imprisoned; yet we have not advanced one inch toward uniformity. Let us reflect that the earth is inhabited by thousands of millions of people; that these profess probably a thousand different systems of religion; that ours is but one of that thousand; that if there be but one right, and ours that one, we should wish to see the nine hundred and ninety-nine wandering sects gathered into the fold of truth. But against such we can not effect this by force. Reason and persuasion are the only practicable instruments. For these, free inquiry must be indulged; and how can we wish others to indulge it, while we refuse it ourselves?

¶ I have ever found in my progress through life, that acting for the public if we always do what is right, the approbation denied in the beginning will surely follow the end.

¶ It is vain for commonsense to urge that nothing can produce but nothing; that it is an idle dream to believe in a philosopher's stone which is to turn everything into gold, and to redeem man from the original sentence of his Maker, "in the sweat of his brow shall he eat his bread."

EVERY man and every body of men on earth possess the right of self-government. They receive it with their being from the hand of Nature. Individuals exercise it by their single will; collections of men by that of their majority; for the law of the majority is the natural law of every society of men.

¶ Nor are we acting for ourselves alone, but for the whole human race. The event of our experiment is to show whether man can be trusted with self-government. The eyes of suffering humanity are fixed on us with anxiety as their only hope; and on such a theater, for such a cause, we must suppress all smaller passions and local considerations. The leaders of Federalism say that man can not be trusted with his own government. We must do no act which shall replace them in the direction of the experiment. We must not, by any departure from principle, disgust the mass of our fellow-citizens who have confided to us this interesting cause.

¶ If we move in mass, be it ever so circuitously, we shall obtain our object; but if we break into squads, every one pursuing the path he thinks most direct, we become an easy conquest to those who can now barely hold us in check.

¶ I repeat again, and most emphatically, that we ought not to schismatize on either man or measures. Principles alone can justify that.

¶ I have never conceived that having been in public life requires me to belie my sentiments, or to conceal them.

¶ When great evils happen, I am in the habit of looking out for what good may arise from them as consolation to us; and Providence has in fact so established the order of things as that most evils are the means of producing some good ❧ ❧

THE spirit of the times may alter, will alter. Our rulers will become corrupt, our people careless. A single zealot may become persecutor, and better men be his victims. It can never be too often repeated, that the time for fixing every essential right, on a legal basis, is while our rulers are honest, and ourselves united. From the conclusion of this war (of the Revolution) we shall be going down hill. It will not then be necessary to resort every moment to the people for support. They will be forgotten, therefore, and their rights disregarded. They will forget themselves, but in the sole faculty of making money, and will never think of uniting to effect a due respect for their rights ❧ The shackles, therefore, which shall not be knocked off at the conclusion of the war, will remain on us long, will be made heavier and heavier, till our rights shall revive or expire in a convulsion.

THERE are two subjects which I shall claim a right to further as long as I have breath: the public education and the subdivision of the counties into wards (townships). I consider the continuance of Republican government as absolutely hanging on these two hooks.

¶ Where every man is a sharer in the direction of his ward republic or of some of the higher ones, and feels that he is a participator in the government of affairs, not merely at an election one day in the year, but every day; when there shall not be a man in the State who shall not be a member of some one of its councils, great or small, he will let the heart be torn out of his body sooner than his power be wrested from him by a Cæsar or a Bonaparte.

¶ The last hope of human liberty in this world rests on us. We ought, for so dear a State, to sacrifice every attachment, every enmity.

¶ I am not among those who fear the people. They, and not the rich, are our dependence for continued freedom. And to preserve their independence, we must not let our rulers load us with perpetual debt. We must make our election between *economy and liberty* or *profusion and servitude*.

¶ The information of the people at large can alone make them the safe, as they are the sole, depository of our religious and political freedom.

THE greatest of all reformers of the depraved religion of His own country was Jesus of Nazareth.

¶ Abstracting what is really His from the rubbish in which it is buried, easily distinguished by its luster from the dross of His biographers, and as separable from that as the diamond from the dunghill, we have the outlines of a system of the most sublime morality which has fallen from

the lips of man; of tlines which it is lamentable He did not fill up. Epictetus and Epicurus give laws for governing ourselves, Jesus a supplement of the duties and charities we owe to others.

¶ It is impossible not to be sensible that we are acting for all mankind; that circumstances denied to others, but indulged to us, have imposed on us the duty of proving what is the degree of freedom and self-government in which a society may venture to have its individual members.

¶ A government held together by the bonds of reason only, requires much compromise of opinion; that things even salutary should not be crammed down the throats of dissenting brethren.

¶ There is a debt of service due from every man to his country, proportioned to the bounties which Nature and Fortune have measured to him.

¶ Opinion and the just maintenance of it shall never be a crime in my view, nor bring injury on the individual.

¶ That government is best which governs least.

¶ Honesty is the first chapter in the book of wisdom.

INSTEAD of embarrassing commerce under piles of regulating laws, duties and prohibitions, could it be relieved of all its shackles in all parts of the world, could every country be employed in producing that which Nature

has best fitted it to produce, and each be free to exchange with others mutual surpluses for mutual wants, the greatest mass possible would then be produced of those things which contribute to human life and human happiness; the numbers of mankind would be increased, and their condition bettered.

¶ Our people will remain virtuous so long as agriculture is our principal object, which will be the case while there remain vacant lands in America.

¶ When we get piled on one another in large cities, as in Europe, we shall go to eating each other as they do there.

¶ It is indeed an animating thought that, while we are securing the rights of ourselves and our posterity we are pointing out the way to struggling nations who wish like us, to emerge from their tyrannies also. Heaven help their struggles and lead them, as it has done us, triumphantly through them.

¶ No government can be maintained without the principle of fear as well as of duty. Good men will obey the last, but bad ones the former only.

¶ To inform the minds of the people and to follow their will is the chief duty of those placed at their head.

¶ I deem no governmnt safe which is under the vassalage of any self-constituted authorities, or any other authority than that of the nation, or its regular functionaries.

THOMAS JEFFERSON

AS to the calumny of Atheism, I am so broken to calumnies of every kind, from every department of government, Executive, Legislative, and Judiciary, and from every minion of theirs holding office or seeking it, that I entirely disregard it. It has been so impossible to contradict all their lies, that I am determined to contradict none; for while I should be engaged with one, they would publish twenty new ones.

¶ Had the doctrines of Jesus been preached always as pure as they came from His lips, the whole civilized world would now have been Christian.

¶ To the corruptions of Christianity I am indeed opposed; but not to the genuine precepts of Jesus Himself; I am a Christian in the only sense He wished any one to be; sincerely attached to His doctrines in preference to all others; ascribing to Himself every human excellence; and believing He never claimed any other.

¶ Convinced that the Republican is the only form of government which is not eternally at open or secret war with the rights of mankind, my prayers and efforts shall be cordially distributed to the support of that we have so happily established.

PAINE

THESE are the times that try men's souls. The Summer soldier and the sunshine patriot will, in this crisis, shrink from the service of his country; but he that stands it *now*, deserves the love and thanks of man and woman. Tyranny, like Hell, is not easily conquered; yet we have this consolation with us, that the harder the conflict, the more glorious the triumph. What we obtain too cheap, we esteem too lightly: 't is dearness only that gives everything its value

¶ Heaven knows how to put a proper price upon its goods; and it would be strange indeed, if so celestial an article as *Freedom* should not be highly rated. Britain, with an army to enforce her tyranny, has declared that she has a right not only to tax, but "to bind us in all cases whatsoever," and if being bound in that manner is not slavery, then is there not such a thing as slavery on earth. Even the expression is impious, for so unlimited a power can belong only to God.

AN AMERICAN BIBLE

I CAN not help being sometimes surprised at the complimentary references which I have seen and heard made to ancient histories and transactions. The wisdom, civil governments, and sense of honor of the States of Greece and Rome are frequently held up as objects of excellence and imitation. Mankind have lived to very little purpose if, at this period of the world, they must go two or three thousand years back for lessons and examples. We do great injustice to ourselves by placing them in such superior line. We have no just authority for it, neither can we tell why it is that we should suppose ourselves inferior.

¶ Could the mist of antiquity be cleared away, and men and things be viewed as they really were, it is more than probable that they would admire us, rather than we them. America has surmounted a greater variety and combination of difficulties than, I believe, ever fell to the share of any one people, in the same space of time, and has replenished the world with more useful knowledge and sounder maxims of civil government than were ever produced in any age before ❧ ❧

I HAVE as little superstition in me as any man living, but my secret opinion has ever been, and still is, that God Almighty will not give up a people to military destruction, or leave them unsupportedly to perish, who have so earnestly and repeatedly sought to avoid the calamities of war, by every decent method which wisdom could invent. Neither have I so much of the Infidel in me, as to suppose that He has relinquished the government of the world, and given us up to the care of devils.

¶ It is, I think, exceedingly easy to define what ought to be understood by national honor; for that which is the best character for an individual is the best character for a nation; and whenever the latter exceeds or falls beneath the former, there is a departure from the line of true greatness.

¶ It is the madness of folly to expect mercy from those who have refused to do justice; and even mercy, where conquest is the object, is only a trick of war.

¶ Nothing hurts the affections both of parents and children so much as living too closely connected, and keeping up the distinction too long.

¶ Like men in a state of intoxication, you forget that the rest of the world have eyes, and that the same stupidity which conceals you from yourselves exposes you to their satire and contempt.

THE Grecians and Romans were strongly possessed of the spirit of liberty, but not the principle, for at the time that they were determined not to be slaves themselves, they employed their power to enslave the rest of mankind. But this distinguished era is blotted by no one misanthropical vice.

¶ As extraordinary power ought not to be lodged in the hands of any individual, so ought there to be no appropriations of public money to any person beyond what his services in a State may be worth.

¶ Government on the old system is an assumption of power, for the aggrandizement of itself; on the new, a delegation of power, for the common benefit of society.

¶ Instead of referring to musty records and moldy parchments to prove that the rights of the living are lost, "renounced and abdicated forever," by those who are now no more, M. De Lafayette applies to the living world and emphatically says, "Call to mind the sentiments which Nature has engraved in the heart of every citizen, and which take a new force when they are solemnly recognized by all; For a nation to love liberty, it is sufficient that she knows it; and to be free, it is sufficient that she wills it."

THE error of those who reason by precedents drawn from antiquity, respecting the rights of man, is that they do not go far enough into antiquity. They do not go the whole way. They stop in some of the intermediate stages of a hundred or a thousand years, and produce what was then done as a rule for the present day. This is no authority at all.

¶ If we travel still further into antiquity, we shall find a directly contrary opinion and practice prevailing and if antiquity is to be authority, a thousand such authorities may be produced, successively contradicting each other; but if we proceed on, we shall at last come out right; we shall come to the time when man came from the hand of his Maker. What was he then? Man. Man was his high and only title, and a higher can not be given him.

¶ We have now arrived at the origin of man and at the

origin of his rights. As to the manner in which the world has been governed from that day to this, it is no further any concern of ours than to make a proper use of the errors or the improvements which the history of it presents. Those who lived a hundred or a thousand years ago were then moderns as we are now. They had their ancients, and those ancients had others, and we also shall be ancients in our turn ❧ ❧

¶ If the mere name of antiquity is to govern in the affairs of life, the people who are to live a hundred or a thousand years hence may as well take us for a precedent, as we make a precedent of those who lived a hundred or a thousand years ago. The fact is, that portions of antiquity, by proving everything, establish nothing. It is authority against authority all the way, till we come to the divine origin of the rights of man, at the Creation. Here our inquiries find a resting-place, and our reason finds a home.

¶ If a dispute about the rights of man had arisen at a distance of a hundred years from the Creation, it is to this source of authority they must have referred, and it is to the same source of authority that we must now refer.

¶ Though I mean not to touch upon any sectarian principle of religion, yet it may be worth observing that the genealogy of Christ is traced to Adam. Why, then, not trace the rights of man to the creation of man? I will answer the question. Because there have been upstart governments, thrusting themselves between, and presumptuously working to unmake man.

¶ If any generation of men ever possessed the right of dictating the mode by which they should be governed forever, it was the first generation that existed; and if that

generation did it not, no succeeding generation can show any authority for doing it nor can set any up.

¶ The illuminating and divine principle of the equal rights of man (for it has its origin from the Maker of man) relates not only to the living individuals, but to generations of men succeeding each other. Every generation is equal in rights to the generation which preceded it, by the same rule that every individual is born equal in rights with his contemporary ☙ ☙

¶ It is also to be observed that all the religions known in the world are founded, so far as they relate to man, on the unity of man, as being all of one degree. Whether in Heaven or in Hell, or in whatever state man may be supposed to exist hereafter, the good and the bad are the only distinctions. Nay, even the laws of government are obliged to slide into this principle, by making degrees to consist in crimes, and not in persons.

¶ It is one of the greatest of all truths, and of the highest advantage to cultivate. By considering man in this light, and by instructing him to consider himself in this light, it places him in close connection with all duties, whether to his Creator or to the Creation, of which he is a part; and it is only when he forgets his origin, or, to use a more fashionable phrase, his birth and family, that he becomes dissolute ☙ ☙

¶ It is not among the least of the evils of the present existing governments in all parts of Europe, that man, considered as man, is thrown back to a vast distance from his Maker, and the artificial chasm filled up by a succession of barriers, or a sort of turnpike gates, through which he has to pass.

THOMAS PAINE

AS war is the system of government on the old construction, the animosity which nations reciprocally entertain is nothing more than what the policy of their governments excites to keep up the spirit of the system. Each government accuses the other of perfidy, intrigue, ambition, as a means of heating the imagination of their respective nations, and increasing them to hostilities ☙ Man is not the enemy of man but through the medium of a false system of government. Instead, therefore, of exclaiming against the ambition of kings, the exclamation should be directed against the principle of such governments; and instead of seeking to reform the individual, the wisdom of a nation should apply itself to reform the system ☙ ☙

¶ I love the man that can smile in trouble.

MAN did not enter into society to become worse than he was before, nor to have fewer rights than he had before, but to have those rights better secured. His natural rights are the foundation of all his civil rights. But in order to pursue this distinction with more precision, it is necessary to make the different qualities of natural and civil rights ☙ ☙

¶ A few words will explain this. Natural rights are those which appertain to man in right of his existence. Of this kind are all the intellectual rights, or rights of the mind, and also all those rights of acting as an individual for his own comfort and happiness, which are not injurious to the natural rights of others. Civil rights are those which appertain to man in right of his being a member of society.

THE natural rights which man retains are all those in which the power to execute is as perfect in the individual as the right itself. Among this class, as is before mentioned, are all the intellectual rights, or rights of the mind: consequently, religion is one of those rights. The natural rights which are not retained, are all those in which, though the right is perfect in the individual, the power to execute them is defective. They answer not his purpose. A man, by natural right, has a right to judge in his own cause; and so far as the right of the mind is concerned, he never surrenders it; but what availeth it him to judge, if he has not power to redress? He therefore deposits his right in the common stock of society, and takes the arm of society, of which he is a part, in preference and in addition to his own. Society grants him nothing. Every man is proprietor in society, and draws on the capital as a matter of right. From these premises, two or three certain conclusions will follow:

¶ First, That every civil right grows out of a natural right, or, in other words, is a natural right exchanged.

¶ Secondly, That civil power, properly considered as such, is made up of the aggregate of that class of the natural rights of man, which becomes defective in the individual in point of power, and answers not his purpose, but when collected to a focus becomes competent to the purpose of every one.

¶ Thirdly, That the power produced from the aggregate of natural rights, imperfect in power in the individual, can not be applied to invade the natural rights which are retained in the individual, and in which the power to execute is as perfect as the right itself.

¶ We have now in a few words traced man from a natural individual to a member of society, and shown, or endeavored to show, the quality of the natural rights retained, and those which are exchanged for civil rights. Let us now apply those principles to governments.

¶ In casting our eyes over the world, it is extremely easy to distinguish the governments which have arisen out of society, or out of the social compact, from those which have not: but to place this in a clearer light than what a single glance will afford, it will be proper to take a review of the several sources from which the governments have arisen, and on which they have been founded,

¶ They may all be comprehended under three heads: first, superstition; secondly, power; thirdly, the common interests of society, and the common rights of man.

¶ The first was a government of priestcraft, the second of conquerors, and the third of reason.

¶ When a set of artful men pretended, through the medium of oracles, to hold intercourse with the Deity, as familiarly as they now march up the backstairs in European courts, the world was completely under the government of superstition. The oracles were consulted, and whatever they were made to say, became the law; and this sort of government lasted as long as this sort of superstition lasted.

¶ After these a race of conquerors arose, whose government, like that of William the Conqueror, was founded in power, and the sword assumed the name of a scepter. Governments thus established last as long as the power to support them lasts; but that they might avail themselves of every engine in their favor, they united fraud to force, and set up an idol which they called Divine Right, and

which, in imitation of the Pope, who affects to be spiritual and temporal, and in contradiction to the founder of the Christian religion, twisted itself afterwards into an idol of another shape, called Church and State. The key of Saint Peter and the key of the Treasury became quartered on one another, and the wondering, cheated multitude worshiped the invention.

WHEN I contemplate the natural dignity of man; when I feel for the honor and happiness of its character, I become irritated at the attempt to govern mankind by force and fraud, as if they were all knaves and fools, and can scarcely avoid disgust at those who are thus imposed upon.

¶ A constitution is not the act of a government, but of a people constituting a government; and government without a constitution is power without a right.

¶ All power exercised over a nation must have some beginning. It must be either delegated or assumed. There are no other sources. All delegated power is trust, and all assumed power is usurpation ☙ Time does not alter the nature and quality of either.

IT has been thought a considerable advance towards establishing the principles of freedom to say, that government is a compact between those who govern and those who are governed: but this can not be true, because it is putting the effect before the cause; for as a man must have existed before governments existed, there necessarily was a time when governments did not exist, and consequently

there could originally exist no governors to form such a compact with ☙ ☙

¶ The fact therefore must be that the individuals themselves, each in his own personal and sovereign right, entered into a compact with each other to produce a government: and this is the only mode in which governments have a right to arise, and the only principle on which they have a right to exist.

¶ To possess ourselves of a clear idea of what government is, or ought to be, we must trace it to its origin. In doing this, we shall easily discover that governments must have arisen, either out of the people or over the people.

¶ Governments arise, either out of the people or over the people. The English government is one of those which arose out of conquest, and not out of society, and consequently it arose over the people; and though it has been much modified from the opportunity of circumstances since the time of William the Conqueror, the country has never yet regenerated itself, and is therefore without a constitution.

¶ Those who expect to reap the blessings of freedom must, like men, undergo the fatigues of supporting

WHEN all the governments of Europe shall be established on the representative system, nations will become acquainted, and the animosities and prejudices fomented by the intrigues and artifice of courts will cease. The oppressed soldier will become a freeman; and the tortured sailor, no longer dragged through the streets like a felon, will pursue his mercantile voyage in safety. It would be better that nations would continue the pay

of their soldiers during their lives, and give them their discharge and restore them to freedom and their friends, and cease recruiting, than retain such multitudes at the same expense, in a condition useless to society and to themselves ☙ ☙

FOR myself, I fully and conscientiously believe that it is the will of the Almighty that there should be a diversity of religious opinions among us: it affords a larger field for our Christian kindness. Were we all of one way of thinking, our religious dispositions would want matter for probation, and on this liberal principle I look on the various denominations among us to be like children of the same family, differing only in what is called their Christian names ☙ ☙

¶ Independence is my happiness, and I view things as they are, without regard to place or person; my country is the world, and my religion is to do good.

I DO not believe that any two men, on what are called doctrinal points, think alike who think at all. It is only those who have not thought that appear to agree. It is in this case as with what is called the British Constitution; it has been taken for granted to be good, and encomiums have supplied the place of proof. But when the nation comes to examine into its principles and the abuses it admits, it will be found to have more defects than I have hitherto pointed out.

¶ As to what are called national religions, we may, with as much propriety, talk of national gods ☙ It is either

political craft or the remains of the pagan system, when every nation had its separate and particular deity.

¶ Who, then, art thou, vain dust and ashes! by whatever name thou art called, whether a king, a bishop, a church or a State, or anything else, that obtrudest thine insignificance between the soul of man and his Maker? Mind thine own concerns. If he believes not as thou believest, it is a proof that thou believest not as he believeth, and there is no earthly power can determine between you.

¶ With respect to what are called denominations of religion, if every one is left to judge of his own religion, there is no such thing as a religion that is wrong; but if they are to judge of each other's religion, there is no such thing as a religion that is right; and therefore, all the world is right, or all the world is wrong.

¶ But with respect to religion itself, without regard to names, and as directing itself from the universal family of mankind to the divine object of all adoration, it is man bringing to his Maker the fruits of his heart; and though these fruits may differ from each other, like the fruits of the earth, the grateful tribute of every one is accepted.

THE duty of man is not a wilderness of turnpike-gates, through which he is to pass by tickets from one to the other. It is plain and simple, and consists of but two points: his duty to God, which every man must feel; and with respect to his neighbor, to do as he would be done by. If those to whom power is delegated do well, they will be respected; if not, they will be despised; and with regard to those to whom no power is delegated, but who assume it, the rational world can know nothing of them.

¶ I love the man that can smile in trouble, that can gather strength from distress, and grow brave by reflection. 'T is the business of little minds to shrink, but he whose heart is firm, and whose conscience approves his conduct, will pursue his principles unto death.

¶ As reforms, or revolutions—call them which you please—extend themselves among nations, those nations will form connections and conventions; and when a few are thus confederated, the progress will be rapid, till despotism and corrupt government be totally expelled, at least out of two quarters of the world, Europe and America.

IF we suppose a large family of children who on any particular day, or particular occasion, make it a custom to present to their parents some token of their affection and gratitude, each of them would make a different offering, and most probably in a different manner.

¶ Some would pay their congratulations in themes of verse and prose, by some little devices, as their genius dictated, or according to what they thought would please; and perhaps, the least of all, not able to do any of those things, would ramble into the garden, or the field, and gather what it thought the prettiest flower it could find, though, perhaps, it might be but a simple weed. The parents would be more gratified by such a variety than if the whole of them had acted on a concerted plan, and each had made exactly the same offering.

¶ This would have the cold appearance of contrivance, or the harsh one of control. But of all unwelcome things, nothing would more afflict the parents than to know that

the whole of them had afterwards gotten together by the ears, boys and girls, fighting, reviling and abusing each other about which was the best or the worst present &c. &c.

¶ Had it not been for America, there had been no such thing as freedom left throughout the whole universe &c.

¶ As to religion, I hold it to be the indispensable duty of all governments to protect all conscientious professors thereof, and I know of no other business which government hath to do therewith.

WHEN it shall be said in any country in the world, "My poor are happy; neither ignorance nor distress is to be found among them; my jails are empty of prisoners, my streets of beggars; the aged are not in want, the taxes are not oppressive; the rational world is my friend, because I am a friend of its happiness" —when these things can be said, then may that country boast of its constitution and its government. Within the space of a few years we have seen two revolutions, those of America and France. In the former, the contest was long and the conflict severe; in the latter, the nation acted with such a consolidated impulse that having no foreign enemy to contend with, the revolution was complete in power the moment it appeared. From both these instances it is evident that the greatest forces that can be brought into the field of revolutions are reason and common interest. Where these can have the opportunity of acting, opposition dies with fear, or crumbles away by conviction. It is a great standing which they have now universally

obtained; and we may hereafter hope to see revolutions, or changes in governments, produced with the same quiet operation by which any measure, determinable by reason and discussion, is accomplished.

¶ When a nation changes its opinion and habits of thinking, it is no longer to be governed as before; but it would not only be wrong, but bad policy, to attempt by force what ought to be accomplished by reason. Rebellion consists in forcibly opposing the general will of a nation, whether by a party or by a government. There ought, therefore, to be in every nation a method of occasionally ascertaining the state of public opinion with respect to government.

¶ I know not why any plant or herb of the field should be a greater luxury in one country than in another, but an overgrown estate in either is a luxury at all times, and, as such, is the proper object of taxation.

AS to the offices of which any civil government may be composed, it matters little by what names they are described. In the routine of business, as before observed, whether a man be styled a president, a king, an emperor, a senator, or anything else, it is impossible that any service that he can perform, can merit from a nation more than ten thousand pounds a year; and as no man should be paid beyond his services, so every man of a proper heart will not accept more.

¶ Public money ought to be touched with the most scrupulous conciousness of honor. It is not the product of riches only, but of the hard earnings of labor and poverty. It is

drawn even from the bitterness of want and misery. Not a beggar passes, or perishes in the streets, whose mite is not in that mass &c. &c.

WHEN, in countries that are called civilized, we see age going to the workhouse, and youth to the gallows, something must be wrong in the system of government. It would seem, by the exterior appearance of such countries, that all was happiness; but there lies hidden from the eye of common observation, a mass of wretchedness that has scarcely any other chance than to expire in poverty or infamy. Its entrance into life is marked with the presage of its fate; and until this is remedied, it is in vain to punish.

¶ Civil government does not consist in executions; but in making that provision for the instruction of youth, and the support of age, as to exclude, as much as possible profligacy from the one, and despair from the other &c. Instead of this, the resources of a country are lavished upon kings, upon courts, upon hirelings, impostors, and prostitutes; and even the poor themselves, with all their wants upon them, are compelled to support the fraud that oppresses them.

¶ Why is it that scarcely any are executed but the poor? The fact is a proof, among other things, of a wretchedness in their condition. Bred without morals, and cast upon the world without prospect, they are the exposed sacrifice of vice and legal barbarity. The millions that are superfluously wasted upon governments are more than sufficient to reform those evils and to benefit the condition of every man in the nation, not included within the purlieus of a court

AN AMERICAN BIBLE

THE idea of having navies for the protection of commerce is delusive. It is putting the means of destruction for the means of protection. Commerce needs no other protection than the reciprocal interest which every nation feels in supporting it—it is common stock—it exists by a balance of advantages to all; and the only interruption it meets is from the present uncivilized state of government and which is its common interest to reform.

¶ Suspicion is the companion of mean souls, and the bane of all good society.

EVERY history of the creation, and every traditionary account, whether from the lettered or the unlettered world, however they may vary in their opinion or belief of certain particulars, all agree in establishing one point: the unity of man; by which I mean that men are all of one degree, and consequently, that all men are born equal, and with equal natural rights, in the same manner as if posterity had been continued by creation instead of generation, the latter being only the mode by which the former is carried forward; and consequently, every child born into the world must be considered as deriving its existence from God. The world is as new to him as it was to the first man that existed, and his natural right in it is of the same kind ☙ ☙

¶ There can be no such thing as a nation flourishing alone in commerce; she can only participate; and the destruction of it in any part must necessarily affect all. When, therefore, governments are at war, the attack is made upon

the common stock of commerce, and the consequence is the same as if each had attacked his own.

A CONSTITUTION is not a thing in name only, but in fact. It is not an ideal, but a real existence; and wherever it can not be produced in a visible form, there is none. A constitution is a thing antecedent to a government, and a government is only the creature of a constitution. The constitution of a country is not the act of its government, but of the people constituting a government ❧ ❧

¶ He who takes Nature for his guide is not easily beaten out of his argument ❧ ❧

¶ All religions are in their nature mild and benign, and united with principles of morality. They could not have made proselytes at first, by professing anything that was vicious, cruel, persecuting or immoral. Like everything else, they had their beginning; and they proceeded by persuasion, exhortation and example.

IT requires but a very small glance of thought to perceive that, although laws made in one generation often continue in force through succeeding generations, yet they continue to derive their force from the consent of the living. A law not repealed continues in force, not because it can not be repealed, but because it is *not* repealed, and the non-repealing passes for consent.

¶ Immortal power is not a human right, and therefore can not be a right of Parliament.

¶ The Parliament of Sixteen Hundred Eighty-eight might as well have passed an act to have authorized themselves to live forever as to make their authority live forever. All therefore that can be said of them is, that they are a formality of words, of as much import as if those who used them had addressed a congratulation to themselves, and in the Oriental style of antiquity had said, O Parliament, live forever!

¶ The circumstances of the world are continually changing, and the opinions of men change also; and as government is for the living and not for the dead, it is the living only that has any right to it. That which may be thought right and found convenient in one age may be thought wrong and found inconvenient in another. In such cases, who is to decide—the living, or the dead?

¶ Formal government makes but a small part of civilized life; and when even the best that human wisdom can devise is established, it is a thing more in name and idea than in fact. It is to the great and fundamental principles of society and civilization—to the common usage universally consented to, and mutually and reciprocally maintained—to the unceasing circulation of interest, which, passing through its million channels, invigorates the whole mass of civilized man—it is to these things, infinitely more than to anything to which even the best instituted government can perform, that the safety and prosperity of the individual and of the whole depends.

¶ The more perfect civilization is, the less occasion has it for government, because the more does it regulate its own affairs, and govern itself; but so contrary is the practice of old governments to the reason of the case, that the

expenses of them increase in the proportion they ought to diminish ☙ It is but few general laws that civilized life requires, and those of such common usefulness that, whether they are enforced by the forms of government or not, the effect will be nearly the same. If we consider what the principles are that first condense men into society, and what the motives that regulate their mutual intercourse afterwards, we shall find, by the time we arrive at what we call government, that nearly the whole of the business is performed by the natural operation of the parts upon each other.

¶ Man, with respect to all those matters, is more a creature of consistency than he is aware, or that governments would wish him to believe. All the great laws of society are laws of Nature. Those of trade and commerce, whether with respect to the intercourse of individuals, or of nations, are laws of mutual and reciprocal interest. They are followed and obeyed because it is the interest of the parties so to do, and not on account of any formal laws their governments may impose or interpose.

¶ Man acquires a knowledge of his rights by attending justly to his interest, and discovers in the event that the strength and powers of despotism consist wholly in the fear of resisting it, and that in order "to be free," it is sufficient that he will it.

¶ The prosperity of any commercial nation is regulated by the prosperity of the rest. If they are poor, she can not be rich; and her condition, be it what it may, is an index of the height of the commercial tide in other nations ☙

AN AMERICAN BIBLE

THE French Constitution says there shall be no titles; and of consequence, all that class of equivocal generation, which in some countries is called "aristocracy," and in others "nobility," is done away, and the peer is exalted into man.

¶ Titles are but nicknames, and every nickname is a title. The thing is perfectly harmless in itself, but it marks a sort of foppery in the human character which degrades it. It renders man diminutive in things which are great, and the counterfeit of woman in things which are little. It talks about its fine blue ribband like a girl, and it shows its new garter like a child. A certain writer of some antiquity says, "When I was a child, I thought as a child: but when I became a man, I put away childish things."

¶ It is, properly, from the elevated mind of France, that the folly of titles has been abolished. It has outgrown the baby-clothes of count and duke, and breeched itself in manhood. France has not leveled, it has exalted. It has put down the dwarf to set up the man. The insignificance of a senseless word like duke, count or earl has ceased to please. Even those who possessed them have disowned the gibberish, and as they outgrew the rickets have despised the rattle.

¶ The genuine mind of man, thirsting for its native home, society, contemns the gewgaws that separate him from it. Titles are like circles drawn by a magician's wand, to contract the sphere of man's felicity. He lives immured within the Bastile of a word, and surveys at a distance the envied life of man.

¶ Is it then any wonder that titles should fall in France? Is it not a greater wonder that they should be kept up

anywhere? What are they? What is their worth, and what is their amount? When we think or speak of a judge or a general, we associate with it the ideas of office and character; we think of gravity in the one, and bravery in the other; but when we use a word merely as a title, no ideas associate with it.

¶ Through all the vocabulary of Adam, there is no such an animal as a duke or a count; neither can we connect any idea to the words. Whether they mean strength or weakness, wisdom or folly, a child or a man, or a rider or a horse, is all equivocal. What respect then can be paid to that which describes nothing and which means nothing? Imagination has given figure and character to centaurs, satyrs, and down to all the fairy tribe; but titles baffle even the powers of fancy, and are a chimerical nondescript.

But this is not all. If a whole country is disposed to hold them in contempt, all their value is gone and none will own them. It is common opinion only that makes them anything or nothing or worse than nothing. There is no occasion to take titles away, for they take themselves away when society concurs to ridicule them. This species of imaginary consequence has visibly declined in every part of Europe, and it hastens to its exit as the world of reason continues to rise.

¶ The patriots of France have discovered, in good time, that rank and dignity in society must take a new ground. The old one has fallen through. It must now take the substantial ground of character, instead of the chimerical ground of titles; and they have brought their titles to the altar and made of them a burnt-offering to Reason.

¶ That then, which is called aristocracy in some countries,

and nobility in others, arose out of the governments founded upon conquest. It was originally a military order, for the purpose of supporting military government (for such were all governments founded in conquest); and to keep up a succession of this order for the purpose for which it was established, all the younger branches of those families were disinherited, and the law of primogenitureship set up ☙ ☙

¶ The nature and character of aristocracy shows itself to us in this law. It is a law against every law of Nature and Nature herself calls for its destruction. Establish family justice and aristocracy falls. By the aristocratical law of primogenitureship, in a family of six children, five are exposed. Aristocracy has never more than one child. The rest are begotten to be devoured. They are thrown to the cannibal for prey, and the natural parent himself prepares the unnatural repast.

¶ As everything which is out of Nature in man affects, more or less, the interest of society, so does this. All the children which the aristocracy disowns (which are all, except the eldest) are, in general, cast like orphans on a parish to be provided for by the public, but at a greater charge. Unnecessary offices and places in governments and courts are created at the expense of the public, to maintain them ☙ ☙

¶ With what kind of parental reflections can the father or mother contemplate their younger offspring? By nature they are children, and by marriage they are heirs; but by aristocracy they are bastards and orphans. They are the flesh and blood of their parents in one line, and nothing akin to them in the other. To restore, therefore, parents

to their children, and children to their parents—relations to each other and man to society—and to exterminate the monster, aristocracy, root and branch—the French Constitution has destroyed the law of Primogenitureship ❧ Here then lies the monster; and Mr. Burke, if he pleases, may write its epitaph ❧ ❧

¶ Whatever the form or constitution of government may be, it ought to have no other object than the general happiness ❧ ❧

¶ When the ability in any nation to buy is destroyed, it equally involves the seller. Could the government of England destroy the commerce of all other nations, she would most effectually ruin her own.

¶ A body of men holding themselves accountable to nobody ought not to be trusted by anybody.

¶ A firm bargain and a right reckoning make long friends.

¶ It is impossible to make wisdom hereditary.

¶ The sublime and the ridiculous are often so nearly related that it is difficult to class them separately. One step below the sublime makes the ridiculous, and one step above the ridiculous makes the sublime again.

¶ Nature seems sometimes to laugh at mankind, by giving them so many fools for kings; at other times, she punishes their folly by giving them tyrants.

¶ A republican government hath more true grandeur in it than a kingly one. On the part of the public it is more consistent with freemen to appoint their rulers than to have them born; and on the part of those who preside, it is far nobler to be a ruler by the choice of the people than a king by the chance of birth. Every honest delegate is more than a monarch. Disorders will unavoidably happen in all States, but monarchical governments are the most subject thereto, because the balance hangs uneven.

¶ Poverty is a thing created by that which is called civilized life

¶ The balance of power is the scale of peace. The same balance would be preserved were all the world destitute of arms, for all would be alike; but since some will not, others dare not lay them aside

LINCOLN

FOURSCORE and seven years ago our fathers brought forth on this continent a new nation, conceived in liberty, and dedicated to the proposition that all men are created equal.

¶ Now we are engaged in a great civil war, testing whether that nation, or any nation so conceived and so dedicated, can long endure. We are met on a great battlefield of that war. We have come to dedicate a portion of that field as a final resting-place for those who here gave their lives that that nation might live. It is altogether fitting and proper that we should do this.

¶ But, in a larger sense, we can not dedicate—we can not consecrate—we can not hallow—this ground. The brave men, living and dead, who struggled here, have consecrated it far above our poor power to add or detract. The world will little note nor long remember what we say here, but it can never forget what they did here. It is for us, the living, rather, to be dedicated here to the unfinished work which they who fought here have thus far nobly advanced. It is rather for us to be here dedicated to the great

task remaining before us—that from these honored dead we take increased devotion to that cause for which they gave the last full measure of devotion; that we here highly resolve that these dead shall not have died in vain; that this nation, under God, shall have a new birth of freedom; and that government of the people, by the people, for the people, shall not perish from the earth.—*Address at the Dedication of the Gettysburg National Cemetery, November 19, 1863.*

¶ I never encourage deceit; and falsehood—especially if you have got a bad memory—is the worst enemy a fellow can have. The fact is, truth is your truest friend, no matter what the circumstances are.

POLITICIANS who have interests aside from the interest of the people, are—that is, the most of them are, taken as a mass—at least one long step removed from honest men. I say this with the greater freedom because, being a politician myself, none can regard it as personal.

WHAT an ignorance of human nature does it exhibit to ask or expect a whole community to rise up and labor for the temporal happiness of others, after themselves shall be consigned to the dust, a majority of which community takes no pains whatever to secure their own eternal welfare at no more distant day? Great distance in either time or space has wonderful power to lull and render quiescent the human mind. Pleasures to be enjoyed, or pains to be endured, after we shall be dead and gone, are but little regarded even in our own cases,

and much less in the cases of others. Still, in addition to this, there is something so ludicrous in promises of good or threats of evil a great way off as to render the whole subject with which they are connected, easily turned into ridicule

PROPERTY is the fruit of labor; property is desirable, is a positive good in the world. That some should be rich shows that others may become rich, and hence is just encouragement to industry and enterprise. Let not him who is houseless pull down the house of another, but let him work diligently and build one for himself, thus by example assuring that his own shall be safe from violence when built

¶ Few can be induced to labor exclusively for posterity; and none will do it enthusiastically. Posterity has done nothing for us; and theorize on it as we may, practically we shall do very little for it, unless we are made to think that we are at the same time doing something for ourselves

THUS let bygones be bygones: let past differences as nothing be; and with steady eye on the real issue, let us reinaugurate the good old "central ideas" of the Republic. We can do it. The human heart is with us; God is with us. We shall again be able not to declare that "all States as States are equal," nor yet that "all citizens as citizens are equal," but to renew the broader, better declaration, including both these and much more, that "all men are created equal."

WITH malice toward none; with charity for all; with firmness in the right, as God gives us to see the right, let us strive on to finish the work we are in; to bind up the nation's wounds; to care for him who shall have borne the battle, and for the widow, and his orphan—to do all which may achieve and cherish a just and lasting peace among ourselves, and with all nations.

OUR progress in degeneracy appears to me to be pretty rapid. As a nation we began by declaring that "all men are created equal." We now practically read it "all men are created equal, except negroes." When the Know-Nothings get control, it will read, "All men are created equal, except negroes and foreigners and Catholics." When it comes to this, I shall prefer emigrating to some country where they make no pretense of loving liberty—to Russia, for instance, where despotism can be taken pure, and without the base alloy of hypocrisy.

MY DEAR SIR: The lady bearer of this says she has two sons who want work. Set them at it if possible. Wanting to work is so rare a want that it should be encouraged.—*Note to Major Ramsey.*

DEAR MADAM: I have been shown in the files of the War Department a statement of the Adjutant-General of Massachusetts that you are the mother of five sons who have died gloriously on the field of battle. I feel how weak and fruitless must be any words of mine which should attempt to beguile you from the grief of a loss so overwhelming. But I can not refrain from tender-

ing to you the consolation that may be found in the thanks of the republic they died to save. I pray that our Heavenly Father may assuage the anguish of your bereavement, and leave you only the cherished memory of the loved and lost, and the solemn pride that must be yours to have laid so costly a sacrifice upon the altar of freedom.

—*Letter to Mrs. Bixby, of Boston, Massachusetts.*

¶ It is better only sometimes to be right than at all times to be wrong

¶ The loss of enemies does not compensate us for the loss of friends

¶ War does not admit of holidays.

THE way for a young man to rise is to improve himself every way he can, never suspecting that anybody wishes to hinder him. Allow me to assure you that suspicion and jealousy never did help any man in any situation There may sometimes be ungenerous attempts to keep a young man down; and they will succeed, too, if he allows his mind to be diverted from its true channel to brood over the attempted injury. Cast about, and see if this feeling has not injured every person you have ever known to fall into it

¶ The dogmas of the quiet past are inadequate to the stormy present. The occasion is piled high with difficulty, and we must rise with the occasion. As our case is new, so we must think anew and act anew.

¶ We see it, and to us it appears like principle, and the best sort of principle at that: the principle of allowing the people to do as they please with their own business ❧ ❧

¶ I can not fly from my thoughts—my solicitude for this great country follows me wherever I go. I do not think it is personal vanity or ambition, though I am not free from these infirmities.

¶ It is difficult to make a man miserable while he feels he is worthy of himself and claims kindred to the great God who made him ❧ ❧

¶ We better know there is fire whence we see much smoke rising than we could know it by one or two witnesses swearing to it. The witnesses may commit perjury, but the smoke can not.

¶ Will springs from the two elements of moral sense and self-interest ❧ ❧

¶ A universal feeling, whether well or ill founded, can not be safely disregarded.

¶ In law it is good policy never to plead what you need not, lest you oblige yourself to prove what you can not.

IF you intend to go to work, there is no better place than right where you are; if you do not intend to go to work you can not get along anywhere. Squirming and crawling about from place to place can do no good.

THERE is not, of necessity, any such thing as the free hired laborer being fixed to that condition of life. Many independent men everywhere in these States, a few years back in their lives, were hired laborers. The prudent, penniless beginner in the world labors for wages awhile, saves a surplus with which to buy tools or land for himself, then labors on his own account another while, and at length hires another new beginner to help him. This is the just and generous and prosperous system which opens the way to all—gives hope to all, and consequent energy and progress and improvement of condition to all. No men living are more worthy to be trusted than those who toil up from poverty—none less inclined to take or touch aught which thay have not honestly earned.

¶ I am in no boastful mood. I shall not do more than I can, and I shall do all I can, to save the government, which is my sworn duty as well as my personal inclination. I shall do nothing in malice. What I deal with is too vast for malicious dealing.

WHILE I remain in my present position I shall not attempt to retract or modify the Emancipation Proclamation, nor shall I return to slavery any person who is free by the terms of that Proclamation, or by any of the acts of Congress.

¶ If the people should, by whatever mode or means, make it an executive duty to re-enslave such persons, another, and not I, must be their instrument to perform it.

¶ In stating a single condition of peace, I mean simply to say that the war will cease on the part of the government

whenever it shall have ceased upon the part of those who began it ❧ ❧

THE true rule in determining to embrace or reject anything, is not whether it have any evil in it, but whether it have more of evil than of good. There are few things wholly evil or wholly good. Almost everything, especially of government policy, is an inseparable compound of the two, so that our best judgment of the preponderance between them is continually demanded.

¶ I am always for the man who wishes to work.

¶ The strongest bond of human sympathy, outside of the family relation, should be one uniting all working people, of all nations, and tongues, and kindreds.

THE legitimate object of government is to do for a community of people whatever they need to have done, but can not do at all, or can not do so well, for themselves, in their separate and individual capacities. In all that the people can individually do as well for themselves, government ought not to interfere. The desirable things which the individuals of a people can not do, or can not well do, for themselves, fall into two classes: those which have relation to wrongs, and those which have not. Each of these branches off into an infinite variety of subdivisions ❧ ❧

¶ The first—that in relation to wrongs—embraces all crimes, misdemeanors and non-performance of contracts. The other embraces all which, in its nature, and without

wrong, requires combined action, as public roads and highways, public schools, charities, pauperism, orphanage, estates of the deceased, and the machinery of government itself ☙ ☙

¶ From this it appears that if all men were just, there still would be some, though not so much, need of government.

¶ Stand with anybody that stands right. Stand with him while he is right, and part with him when he goes wrong.

I TAKE it that it is best for all to leave each man free to acquire property as fast as he can. Some will get wealthy. I don't believe in a law to prevent a man getting rich; it would do more harm than good. So while we do not propose any war upon capital, we do wish to allow the humblest man an equal chance to get rich with everybody else. When one starts poor, as most do in the race of life, free society is such that he knows he can better his condition; he knows that there is no fixed condition of labor for his whole life. I am not ashamed to confess that twenty-five years ago I was a hired laborer, mauling rails, at work on a flatboat—just like what might happen to any poor man's son. I want every man to have a chance—and I believe a black man is entitled to it—in which he can better his condition—when he may look forward and hope to be a hired laborer this year and the next, work for himself afterward, and finally to hire men to work for him. That is the true system ☙ ☙

¶ No man is good enough to govern another man without that other's consent ☙ ☙.

AN AMERICAN BIBLE

NO other occupation opens so wide a field for the profitable and agreeable combination of labor with cultivated thought, as agriculture. I know nothing so pleasant to the mind as the discovery of anything that is at once new and valuable—nothing that so lightens and sweetens toil as the hopeful pursuit of such discovery ☙ And how vast and varied a field is agriculture for such discovery! The mind, already trained to thought in the country school, or higher school, can not fail to find there an exhaustless source of enjoyment. Every blade of grass is a study; and to produce two where there was but one is both a profit and a pleasure. And not grass alone, but soil, seeds and seasons—hedges, ditches and fences—draining, droughts and irrigation—plowing, hoeing and harrowing—reaping, mowing and threshing—saving crops, pests of crops, diseases of crops, and what will prevent or cure them—implements, utensils and machines, their relative merits and how to improve them—hogs, horses and cattle—sheep, goats and poultry—trees, shrubs, fruits, plants and flowers—the thousand things of which these are specimens—each a world of study within itself.

¶ I believe each individual is naturally entitled to do as he pleases with himself and the fruit of his labor, so far as it in no wise interferes with any other man's rights ☙

¶ It is said an Eastern monarch once charged his wise men to invent him a sentence to be ever in view, and which should be true and appropriate in all times and situations. They presented him the words, "And this, too, shall pass away." ☙ ☙

ABRAHAM LINCOLN

INASMUCH as most good things are produced by labor, it follows that all such things of right belong to those whose labor has produced them. But it has so happened, in all ages of the world, that some have labored, and others have without labor enjoyed a large proportion of the fruits. This is wrong and should not continue. To secure to each laborer the whole product of his labor as nearly as possible, is a worthy subject of any good government.

¶ Consciences differ in different individuals.

¶ Towering genius disdains a beaten path.

¶ In this age and in this country, public sentiment is everything. With it nothing can fail; against it nothing can succeed

¶ The plainest print can not be read through a gold eagle.

¶ All I ask for the negro is that if you do not like him, let him alone. If God gave him but little, that little let him enjoy

¶ Unless among those deficient in intellect, everybody you trade with makes something.

¶ If you make a bad bargain, hug it all the tighter.

¶ The better part of one's life consists of his friendships.

¶ I say "try;" if we never try, we shall never succeed.

¶ There is no grievance that is a fit object of redress by mob law

¶ The leading rule for the lawyer, as for the man of every other calling, is diligence. Leave nothing for tomorrow which can be done today.

¶ Gold is good in its place, but living, brave, patriotic men are better than gold

¶ Discourage litigation. Persuade your neighbor to compromise whenever you can. As a peacemaker the lawyer has a superior opportunity of being a good man. There will still be business enough.

¶ The race gave me a hearing on the great and durable question of the age, which I could have had in no other way; and though I now sink out of view, and shall be forgotten, I believe I have made some marks which will tell for the cause of civil liberty long after I am gone

WHITMAN

OVER divine and perfect Comrade,
Waiting content, invisible yet, but certain,
Be thou my God

Thou, thou, the Ideal Man,
Fair, able, beautiful, content and loving.
Complete in body and dilate in spirit,
Be thou my God

O Death (for Life has served its turn),
Opener and usher to the heavenly mansion,
Be thou my God

Aught, aught of mightiest, best I see, conceive or know,
(To break the Stagnant tie—thee, thee to free, O Soul)
Be thou my God

All great ideas, the races' aspirations,
All heroisms, deeds of rapt enthusiasts.
Be ye my Gods

Or Time and Space,
Or shape of Earth divine and wondrous,
Or some fair shape I viewing, worship,
Or lustrous orb of sun or star by night,
Be ye my Gods ☙ ☙

AFOOT and light-hearted I take to the open road,
Healthy, free, the world before me,
The long brown path before me leading wherever I choose.
Henceforth I ask not good fortune, I myself am good fortune,
Henceforth I whimper no more, postpone no more, need nothing,
Done with indoor complaints, libraries, querulous criticisms,
Strong and content I travel the open road.

THIS day before dawn I ascended a hill and look'd at the crowded heaven,
And I said to my spirit, "When we become the enfolders of those orbs, and the pleasure and knowledge of everything in them, we shall be fill'd and satisfied then?"
And my spirit said, "No, we but level that lift to pass and continue beyond."

PASSING stranger! you do not know how longingly I look upon you,
You must be he I was seeking, or she I was seeking (it comes to me as of a dream),
I have somewhere surely lived a life of joy with you,

All is recall'd as we flit by each other, fluid, affectionate, chaste, matured,
You grew up with me, were a boy with me or a girl with me,
I ate with you and slept with you, your body has become not yours only nor left my body mine only,
You give me the pleasure of your eyes, face, flesh, as we pass, you take of my beard, breast, hands in return,
I am not to speak to you, I am to think of you when I sit alone or wake at night alone,
I am to wait, I do not doubt I am to meet you again,
I am to see to it that I do not lose you.

I THINK I could turn and live with animals, they are so placid and self-contain'd,
I stand and look at them long and long.

They do not sweat and whine about their condition,
They do not lie awake in the dark and weep for their sins,
They do not make me sick discussing their duty to God,
Not one is dissatisfied, not one is demented with the mania of owning things,
Not one kneels to another, nor to his kind that lived thousands of years ago,
Not one is respectable or unhappy over the whole earth.

WERE mankind murderous or jealous upon you, my brother, my sister?
I am sorry for you, they are not murderous or jealous upon me,
All has been gentle with me, I keep no account with lamentation.
(What have I to do with lamentation?)

I am an acme of things accomplish'd, and I am encloser of things to be ☙ ☙

I HAVE said that the soul is not more than the body,
And I have said that the body is not more than the soul,
And nothing, not God, is greater to one than one's self is,
And whoever walks a furlong without sympathy walks to his own funeral drest in his shroud,
And I or you pocketless of a dime may purchase the pick of the earth,
And to glance with an eye or show a bean in its pod confounds the learning of all times,
And there is no trade or employment but the young man following it may become a hero,
And there is no object so soft but it makes a hub for the wheel'd universe,
And I say to any man or woman, Let your soul stand cool and composed before a million universes.
And I say to mankind, Be not curious about God,
For I who am curious about each am not curious about God,
(No array of terms can say how much I am at peace about God and about death) ☙ ☙

I hear and behold God in every object, yet understand God not in the least,
Nor do I understand who there can be more wonderful than myself ☙ ☙

Why should I wish to see God better than this day?

I see something of God each hour of the twenty-four, and each moment then,
In the faces of men and women I see God, and in my own face in the glass ❧ ❧

There is that in me—I do not know what it is—but I know it is in me ❧ ❧

AND the hints about old men and mothers, and the offspring taken soon out of their laps.
What do you think has become of the young and old men?
And what do you think has become of the women and children? ❧ ❧

They are alive and well somewhere,
The smallest sprout shows there is really no death,
And if ever there was it led forward life, and does not wait at the end to arrest it,
And ceas'd the moment life appear'd.

All goes forward and outward, nothing collapses,
And to die is different from what any one supposed, and luckier ❧ ❧

I FIND letters from God dropt in the street, and every one is sign'd by God's name,
And I leave them where they are, for I know that wheresoe'er I go,
Others will punctually come for ever and ever.

I TOO pass from the night,
I stay awhile away, O night, but I return to you again and love you.

Why should I be afraid to trust myself to you?
I am not afraid, I have been well brought forward by you,
I love the rich, running day, but I do not desert her in whom I lay so long,
I know not how I came of you, and I know not where I go with you, but I know I came well and shall go well.

I will stop only a time with the night, and rise betimes,
I will duly pass the day O my mother, and duly return to you.

DAREST thou now, O soul,
Walk out with me toward the unknown region,
Where neither ground is for the feet nor any path to follow?

No map there, nor guide,
Nor voice sounding, nor touch of human hand,
Nor face with blooming flesh, nor lips, nor eyes, are in that land.

I know it not, O soul,
Nor dost thou, all is a blank before us,
All waits undreamed of in that region, that inaccessible land.

Till when the ties loosen,
All but the ties eternal, Time and Space,
Nor darkness, gravitation, sense, nor any bounds bounding us ❧ ❧

Then we burst forth, we float,
In Time and Space, O Soul, prepared for them
Equal, equipt at last, (O joy! O fruit of all!) them to fulfil,
O Soul! ❧ ❧

I KNOW I am deathless,
I know this orbit of mine can not be swept by a carpenter's compass,
I know I shall not pass like a child's carlicue cut with a burnt stick at night ❧ ❧

I know I am august,
I do not trouble my spirit to vindicate itself or be understood,
I see that the elementary laws never apologize (I reckon I behave no prouder than the level I plant my house by, after all) ❧ ❧

I exist as I am, that is enough,
If no other in the world be aware I sit content
And if each and all be aware I sit content ❧ ❧

One world is aware and by far the largest to me, and that is myself,
And whether I come to my own today or in ten thousand or ten million years,

I can cheerfully take it now, or with equal cheerfulness
I can wait.
My foothold is tenon'd and mortis'd in granite,
I laugh at what you call dissolution,
And I know the amplitude of time.

Whoever you are! claim your own at any hazard!

TO those who 've failed, in aspiration vast,
To unnam'd soldiers fallen in front on the lead,
To calm, devoted engineers—to over-ardent travelers—
to pilots on the ships,
To many a lofty song and picture without recognition
—I 'd rear a laurel-cover'd monument.
High, high above the rest—To all cut off before their time,
Possess'd by some strange spirit of fire,
Quench'd by an early death.

AGONIES are one of my changes of garments,
I do not ask the wounded person how he feels,
I myself become the wounded person.

THE soul is always beautiful,
The universe is duly in order, everything is in its
place,
What has arrived is in its place and what waits shall be
in its place

STRANGER, if you passing meet me and desire to speak
to me, why should you not speak to me?
And why should I not speak to you?

THE earth, that is sufficient,
I do not want the constellations any nearer,
I know they are very well where they are,
I know they suffice for those who belong to them.

Still here I carry my old delicious burdens,
I carry them, men and women, I carry them with me wherever I go,
I swear it is impossible for me to get rid of them,
I am fill'd with them, and I will fill them in return.

YOUTH, large, lusty, loving—youth full of grace, force, fascination,
Do you know that Old Age may come after you with equal grace, force, fascination?

Day full-blown and splendid—day of the immense sun, action, ambition, laughter,
The Night follows close with millions of suns, and sleep and restoring darkness.

WHY, who makes much of a miracle?
As to me I know of nothing else but miracles,
Whether I walk the streets of Manhattan,
Or dart my sight over the roofs of houses toward the sky,
Or wade with naked feet along the beach just on the edge of the water,
Or stand under trees in the woods,
Or talk by day with any one I love, or sleep in the bed at night with any one I love,
Or sit at table at dinner with the rest,

Or look at strangers opposite me riding in the car,
Or watch honeybees busy around the hive of a Summer forenoon,
Or animals feeding in the field,
Or birds, or the wonderfulness of insects in the air,
Or the wonderfulness of the sundown, or the stars shining so quiet and bright,
Or the exquisite delicate thin curve of the new moon in Spring;
These with the rest, one and all, are to me miracles,
The whole referring, yet each distinct and in its place.
To me every hour of the light and dark is a miracle,
Every cubic inch of space is a miracle,
Every square yard of the surface of the earth is spread with the same,
Every foot of the interior swarms with the same.
To me the sea is a continual miracle,
The fishes that swim—the rocks—the motions of the waves—the ships with men in them,
What stranger miracles are there? ❧ ❧

POETS to come! orators, singers, musicians to come!
Not today is to justify me and answer what I am for,
But you, a new brood, native, athletic, continental, greater than before known,
Arouse! for you must justify me ❧ ❧

I myself but write one or two indicative words for the future,
I but advance a moment only to wheel and hurry back in the darkness.

I am a man who, sauntering along without fully stopping,
turns a casual look upon you and then averts his face,
Leaving it to you to prove and define it,
Expecting the main things from you

COME lovely and soothing death,
Undulate round the world, serenely arriving, arriving,
In the day, in the night, to all, to each,
Sooner or later delicate death.
Prais'd be the fathomless universe,
For life and joy, and for objects and knowledge curious,
And for love, sweet love—but praise! praise! praise!
For the sure-enwinding arms of cool enfolding death

Dark mother always gliding near with soft feet,
Have none chanted for thee a chant of fullest welcome?
Then I chant it for thee, I glorify thee above all,
I bring thee a song that when thou must indeed come,
come unfalteringly

Approach, strong deliveress,
When it is so, when thou hast taken them I joyously sing the dead,
Lost in the loving floating ocean of thee,
Laved in the flood of thy bliss O death

From me to thee glad serenades,
Dances for thee I propose saluting thee, adornments and feastings for thee,

And the sights of the open landscape and the high spread
sky are fitting,
And life and the fields, and the huge and thoughtful night.

The night in silence under many a star,
The ocean shore and the husky whispering wave whose
voice I know,
And the soul turning to thee O vast and well-veil'd death,
And the body gratefully nestling close to thee

Over the tree-tops I float thee a song,
Over the rising and sinking waves, over the myriad fields
and the prairies wide,
Over the dense-pack'd cities all and the teeming wharves
and ways,
I float this carol with joy, with joy to thee O death

AS I watched the plowman plowing,
Or the sower sowing in the fields, or the harvester
harvesting,
I saw there too, O life and death, your analogies;
(Life, life is the tillage, and Death is the harvest according).

They go! they go! I know that they go, but I know not
where they go,
But I know that they go toward the best—toward some-
thing great

A child said, *What is the grass?* fetching it to me with full
hands;
How could I answer the child? I do not know what it is
any more than he

All truths wait in all things: They neither hasten their own delivery nor resist it ❧ ❧

I know I have the best of time and space, and was never measured and never will be measured.

Do I contradict myself?
Very well then I contradict myself,
(I am large, I contain multitudes).

Produce great Persons, the rest follows ❧ ❧

Come forward O my soul, and let the rest retire.

SAIL forth—steer for the deep waters only,
Reckless, O soul, exploring, I with thee, and thou with me,
For we are bound where mariner has not yet dared to go,
And we will risk the ship, ourselves and all.

O my brave soul!
O farther, farther sail!
O daring joy, but safe! are they not all the seas of God?
O farther, farther, farther sail ❧ ❧

O LIVING always, always dying!
O the burials of me past and present,
O me while I stride ahead, material, visible, imperious as ever;
O me, what I was for years, now dead (I lament not, I am content);

AN AMERICAN BIBLE

O to disengage myself from those corpses of me, which I turn and look at where I cast them,
To pass on (O living! always living!), and leave the corpses behind ❧ ❧.

NOT from successful love alone,
Nor wealth, nor honor'd middle age, nor victories of politics or war;
But as life wanes, and all the turbulent passions calm,
As gorgeous, vapory, silent hues cover the evening sky,
As softness, fullness, rest, suffuse the flame, like fresher, balmier air,
As the days take on a mellower light, and the apple at last hangs really finish'd and indolent-ripe on the tree,
Then for the teeming quietest, happiest days of all!
The brooding and blissful halcyon days! ❧ ❧

INGERSOLL

BY this time the whole world should know that the real bible has not yet been written, but is being written, and that it will never be finished until the race begins its downward march, or ceases to exist

¶ The real bible is not the work of inspired men, nor prophets, nor apostles, nor evangelists, nor of Christs. Every man who finds a fact adds, as it were, a word to this great book. It is not attested by prophecy, by miracles or signs. It makes no appeal to faith, to ignorance, to credulity or fear. It has no punishment for unbelief, and no reward for hypocrisy. It appeals to man in the name of demonstration. It has nothing to conceal. It has no fear of being read, of being contradicted, of being investigated and understood. It does not pretend to be holy, or sacred; it simply claims to be true It challenges the scrutiny of all, and implores every reader to verify every line for himself. It is incapable of being blasphemed. This book appeals to all the surroundings of man. Each thing that exists testifies of its perfection. The earth, with its

heart of fire and crowns of snow; with its forests and plains, its rocks and seas; with its every wave and cloud; with its every leaf and bud and flower, confirms its every word, and the solemn stars, shining in the infinite abysses, are the eternal witnesses of its truth.

IF we abandon myth and miracle, if we discard the supernatural and the scheme of redemption, how are we to civilize the world?

¶ Is falsehood a reforming power? Is credulity the mother of virtue? Is there any saving grace in the impossible and absurd? Did wisdom perish with the dead? Must the civilized accept the religion of savages?

¶ If we wish to reform the world we must rely on truth, on fact, on reason. We must teach men that they are good or bad for themselves, that others can not be good or bad for them, that they can not be charged with the crimes, or credited with the virtues, of others. We must discard the doctrine of the atonement, because it is absurd and immoral. We are not accountable for the sins of "Adam," and the virtues of Christ can not be transferred to us. There can be no vicarious virtue, no vicarious vice. Why should the sufferings of the innocent atone for the crimes of the guilty?

¶ According to the doctrine of the atonement, right and wrong do not exist in the nature of things, but in the arbitrary will of the Infinite. This is a subversion of all ideas of justice and mercy.

¶ An act is good, bad or indifferent, according to its consequences. No power can step between an act and its natural consequences. A governor may pardon the

criminal, but the natural consequences of the crime remain untouched. A god may forgive, but the consequences of the act forgiven are still the same. We must teach the world that the consequences of a bad action can not be avoided, that they are the invisible police, the unseen avengers, that accept no gifts, hear no prayers, that no cunning can deceive.

¶ We do not need the forgiveness of gods, but of ourselves and the ones we injure. Restitution without repentance is far better than repentance without restitution.

¶ We know nothing of any god who rewards, punishes or forgives.

¶ We must teach our fellow men that honor comes from within, not from without, that honor must be earned, that it is not alms, that even an infinite God could not enrich the beggar's palm with the gem of honor.

¶ Teach them also that happiness is the bud, the blossom and the fruit of good and noble actions, that it is not the gift of any god; that it must be earned by man—must be deserved.

¶ In this world of ours there is no magic, no sleight of hand, by which consequences can be made to punish the good and reward the bad.

¶ Teach men not to sacrifice this world for some other, but to turn their attention to the natural, to the affairs of this life. Teach them that theology has no known foundation, that it was born of ignorance and fear, that it has hardened the heart, polluted the imagination and made fiends of men.

¶ Theology is not for this world. It is no part of real religion. It has nothing to do with goodness or virtue.

Religion does not exist in worshiping gods, but in adding to the well-being, the happiness, of man. No human being knows whether any god exists or not, and all that has been said and written about "our god" or the gods of other people has no known fact for a foundation. Words without thoughts, clouds without rain.

¶ Let us put theology out of religion.

¶ Let us develop the brain, civilize the heart, and give wings to the imagination.

HAPPINESS is the true end and aim in life. It is the task of intelligence to ascertain the conditions of happiness, and when found, the truly wise will live in accordance with them. By happiness is meant not simply the joy of eating and drinking—the gratification of the appetite—but good, well-being, in the highest and noblest forms. The joy that springs from obligations discharged, from duty done, from generous acts, from being true to the ideal, from a perception of the beautiful in Nature, art and conduct. The happiness that is born of and gives birth to poetry and music, that follows the gratification of the highest wants. Happiness is the result of all that is really right and sane.

ORTHODOXY dies hard, and its defenders tell us that this fact shows that it is of divine origin. Judaism dies hard. It has lived several thousand years longer than Christianity. The religion of Mohammed dies hard. Buddhism dies hard. Why do all these religions die hard? Because intelligence increases slowly.

RELIGION is supposed to consist in a discharge of the duties we owe to God. In other words, we are taught that God is exceedingly anxious that we should believe a certain thing. For my part, I do not believe that there is any infinite being to whom we owe anything. The reason I say this is, we can not owe any duty to any being who requires nothing—to any being that we can not possibly help, to any being whose happiness we can not increase. If God is infinite, we can neither give, nor can He receive anything. Anything that we do or fail to do, can not, in the slightest degree, affect an Infinite God; consequently, no relations can exist between the finite and the Infinite, if by relations is meant mutual duties and obligations.

¶ Some tell us that it is the desire of God that we should worship Him. What for? Why does He desire worship? Others tell us that we should sacrifice something to Him. What for? Is He in want? Can we assist Him? Is He unhappy? Is he in trouble? Does He need human sympathy? We can not assist the Infinite, but we can assist our fellow men ☙ ☙

WHENEVER a man believes that he has the exact truth from God, there is in that man no spirit of compromise. He has not the modesty born of the imperfections of human nature; he has the arrogance of theological certainty and the tyranny born of ignorant assurance. Believing himself to be the slave of God, he imitates his master, and of all tyrants the worst is a slave in power.

¶ When a man really believes that it is necessary to do a certain thing to be happy forever, or that a certain belief

is necessary to insure eternal joy, there is in that man no spirit of concession. He divides the whole world into saints and sinners, into believers and unbelievers, into God's sheep and Devil's goats, into people who will be glorified and people who will be damned.

NOW and then some one says that the religion of his father and mother is good enough for him, and wonders why anybody should desire a better. Surely we are not bound to follow our parents in religion, any more than in politics, science or art. China has been petrified by the worship of ancestors. If our parents had been satisfied with the religion of theirs, we would be still less advanced than we are. If we are, in any way, bound by the belief of our fathers, the doctrine will hold good back to the first people who had a religion; and if the doctrine is true, we ought now to be believers in that first religion. In other words, we would all be barbarians! You can not show real respect to your parents by perpetuating their errors. Good fathers and mothers wish their children to advance, to overcome obstacles which baffled them, and to correct the errors of their education. If you wish to reflect credit upon your parents, accomplish more than they did, solve problems that they could not understand, and build better than they knew. To sacrifice your manhood upon the grave of your father is an honor to neither. Why should a son who has examined a subject throw away his reason and adopt the views of his mother? Is not such a course dishonorable to both?

¶ We must remember that this "ancestor" argument is as old at least as the second generation of men; that it has

served no purpose except to enslave mankind, and results mostly from the fact that acquiescence is easier than investigation. This argument pushed to its logical conclusion would prevent the advance of all people whose parents were not freethinkers.

¶ Let us forget that we are Baptists, Methodists, Catholics, Presbyterians or Freethinkers, and remember only that we are men and women. After all, man and woman are the highest possible titles. All other names belittle us, and show that we have consented to wear the color of authority—that we are followers.

AN infinite God ought to be able to protect Himself, without going in partnership with State Legislatures. Certainly He ought not so to act that laws become necessary to keep Him from being laughed at. No one thinks of protecting Shakespeare from ridicule, by the threat of fine and imprisonment. It strikes me that God might write a book that would not necessarily excite the laughter of His children. In fact, I think it would be safe to say that a real God could produce a work that would excite the admiration of mankind. Surely politics could be better employed than in passing laws to protect the literary reputation of the Jewish God.

ALL laws for the purpose of making man worship God are born of the same spirit that kindled the fires of the *auto da fe*, and lovingly built the dungeons of the Inquisition. All laws defining and punishing blasphemy—making it a crime to give your honest ideas about the

Bible, or to laugh at the ignorance of the ancient Jews, or to enjoy yourself on the Sabbath, or to give your opinion of Jehovah—were passed by impudent bigots, and should be at once repealed by honest men.

THE Sciences are not sectarian. People do not persecute each other on account of disagreements in mathematics. Families are not divided about botany, and astronomy does not even tend to make a man hate his father and mother. ¶ It is what people do not know, that they persecute each other about. Science will bring, not a sword, but peace. ¶ Just as long as religion has control of the schools, Science will be an outcast. Let us free our institutions of learning. Let us dedicate them to the science of eternal truth. Let us tell every teacher to ascertain all the facts he can—to give us light, to follow Nature, no matter where she leads; to be infinitely true to himself and us; to feel that he is without a chain, except the obligation to be honest; that he is bound by no books, by no creed, neither by the sayings of the dead nor of the living; that he is asked to look with his own eyes, to reason for himself without fear, to investigate in every possible direction, and to bring us the fruit of all his work.

AS we become civilized, more and more liberty will be accorded to these men, until finally ministers will give their best and highest thoughts. The congregations will finally get tired of hearing about the patriarchs and saints, the miracles and wonders, and will insist upon knowing something about the men and women of our day, and

the accomplishments and discoveries of our time. They will finally insist upon knowing how to escape the evils of this world, instead of the next. They will ask light upon the enigmas of this life. They will wish to know what we shall do with our criminals, instead of what God will do with His—how we shall do away with beggary and want —with crime and misery—with prostitution, disease and famine—with tyranny in all its cruel forms—with prisons and scaffolds, and how we shall reward the honest workers, and fill the world with happy homes! These are the problems for the pulpits and congregations of an enlightened future. If Science can not finally answer these questions, it is a vain and worthless thing.

CAN there be Methodist mathematics, Catholic astronomy, Presbyterian geology, Baptist biology or Episcopal botany? Why, then, should a sectarian college exist? Only that which somebody knows should be taught in our schools. We should not collect taxes to pay people for guessing. The common school is the bread of life for the people, and it should not be touched by the withering hand of superstition.

¶ Our country will never be filled with great institutions of learning until there is an absolute divorce between Church and School. As long as the mutilated records of a barbarous people are placed by priest and professor above the reason of mankind, we shall reap but little benefit from church and school.

¶ Instead of dismissing professors for finding something out, let us rather discharge those who do not. Let each teacher understand that investigation is not dangerous

to him; that his bread is safe, no matter how much truth he may discover; that his salary will not be reduced, just because he finds that the ancient Jews did not know the entire history of the world.

¶ The pulpit should not be a pillory. Congregations should allow the minister a little liberty. They should, at least, permit him to tell the truth.

¶ It is my desire to free the schools. When a professor in a college finds a fact, he should make it known, even if it is inconsistent with something Moses said.

I WANT to do what little I can to make my country truly free, to broaden the intellectual horizon of our people, to destroy the prejudices born of ignorance and fear, to do away with the blind worship of the ignoble past, with the idea that all the great and good are dead, that the living are totally depraved, that all pleasures are sins, that sighs and groans are alone pleasing to God, that thought is dangerous, that intellectual courage is a crime, that cowardice is a virtue, that a certain belief is necessary to secure salvation, that to carry a cross in this world will give us a palm in the next, and that we must allow some priest to be the pilot of our souls.

¶ Until every soul is freely permitted to investigate every book, every creed, and dogma for itself, the world can not be free. Mankind will be enslaved until there is mental grandeur enough to allow each man to have his thought and say. This earth will be a paradise when men can, upon all these questions, differ, and yet grasp each other's hands

as friends. It is amazing to me that a difference of opinion upon subjects that we know nothing with certainty about, should make us hate, persecute and despise each other. Why a difference of opinion upon predestination, or the Trinity, should make people imprison and burn each other seems beyond the comprehension of man; and yet in all countries where Christians have existed, they have destroyed each other to the exact extent of their power. Why should a believer in God hate an atheist? Surely the atheist has not injured God, and surely he is human, capable of joy and pain, and entitled to all the rights of man. Would it not be far better to treat this atheist, at least, as well as he treats us?

¶ Christians tell me that they love their enemies, and yet all I ask is—not that they love their enemies, not that they love their friends even, but that they treat those who differ from them, with simple fairness. We do not wish to be forgiven, but we wish Christians to so act that we will not have to forgive them.

¶ If all will admit that all have an equal right to think, then the question is forever solved; but as long as organized and powerful churches, pretending to hold the keys of Heaven and Hell, denounce every person as an outcast and criminal who thinks for himself and denies their authority, the world will be filled with hatred and suffering. To hate man and worship God seems to be the sum of all the creeds

That which has happened in most countries has happened in ours. When a religion is founded, the educated, the powerful—that is to say, the priests and nobles—tell the ignorant and superstitious—that is to say, the people—

that the religion of their country was given to their fathers by God Himself; that it is the only true religion; that all others were conceived in falsehood and brought forth in fraud; and that all who believe in the true religion will be happy forever, while all others will burn in Hell. For the purpose of governing the people—that is to say, for the purpose of being supported by the people—the priests and nobles declare this religion to be sacred, and that whoever adds to, or takes from it, will be burned here by man, and hereafter by God. The result of this is, that the priests and nobles will not allow the people to change; and when, after a time, the priests, having intellectually advanced, wish to take a step in the direction of progress, the people will not allow them to change. At first, the rabble are enslaved by the priests, and afterwards the rabble become the masters.

¶ One of the first things I wish to do is to free the orthodox clergy. I am a great friend of theirs, and in spite of all they may say against me, I am going to do them a great and lasting service. Upon their necks are visible the marks of the collar, and upon their backs, those of the lash. They are not allowed to read and think for themselves. They are taught like parents, and the best are those who repeat, with the fewest mistakes, the sentences they have been taught. They sit like owls upon some dead limb of the tree of knowledge, and hoot the same old hoots that have been hooted for eighteen hundred years. Their congregations are not grand enough, nor sufficiently civilized, to be willing that the poor preachers shall think for themselves. They are not employed for that purpose. Investigation is regarded as a dangerous experiment, and the ministers are

warned that none of that kind of work will be tolerated. They are notified to stand by the old creed, and to avoid all original thought, as a mortal pestilence. Every minister is employed like an attorney—either for plaintiff or defendant—and he is expected to be true to his client. If he changes his mind, he is regarded as a deserter, and denounced, hated and slandered accordingly.

¶ Every orthodox clergyman agrees not to change. He contracts not to find new facts, and makes a bargain that he will deny them if he does. Such is the position of a Protestant minister in this Nineteenth Century. His condition excites my pity; and to better it, I am going to do what little I can.

¶ Some of the clergy have the independence to break away, and the intellect to maintain themselves as free men, but the most are compelled to submit to the dictation of the orthodox and the dead. They are not employed to give their thoughts, but simply to repeat the ideas of others. They are not expected to give even the doubts that may suggest themselves, but are required to walk in the narrow verdureless path trodden by the ignorance of the past. The forests and fields on either side are nothing to them. They must not even look at the purple hills, nor pause to hear the babble of the brooks. They must remain in the dusty road where the guide boards are. They must confine themselves to the "fall of man," the expulsion from the garden, the "scheme of salvation," the "second birth," the atonement, the happiness of the redeemed, and the misery of the lost. They must be careful not to express any new ideas upon these great questions. It is much safer for them to quote from

the works of the dead. The more vividly they describe the sufferings of the unregenerate, of those who attended theaters and balls, and drank wine in summer-gardens on the Sabbath day, and laughed at priests, the better ministers they are supposed to be. They must show that misery fits the good for Heaven, while happiness prepares the bad for Hell; that the wicked get all their good things in this life, and the good all their evil; that in this world God punishes the people He loves, and in the next, the ones He hates; that happiness makes us bad here, but not in Heaven; that pain makes us good here, but not in Hell. No matter how absurd these things may appear to the carnal mind, they must be preached and they must be believed. If they were reasonable, there would be no virtue in believing. Even the publicans and sinners believe reasonable things. To believe without evidence, or in spite of it, is accounted as righteousness to the sincere and humble Christian.

¶ The ministers are in duty bound to denounce all intellectual pride, and show that we are never quite so dear to God as when we admit that we are poor, corrupt and idiotic worms; that we never should have been born; that we ought to be damned without the least delay; that we are so infamous that we like to enjoy ourselves; that we love our wives and children better than our God; that we are generous only because we are vile; that we are honest from the meanest motives, and that sometimes we have fallen so low that we have had doubts about the inspiration of the Jewish Scriptures. In short, they are expected to denounce all pleasant paths and rustling trees, to curse the grass and flowers, and glorify the dust and

weeds. They are expected to malign the wicked people in the green and happy fields, who sit and laugh beside the gurgling springs or climb the hills and wander as they will. They are expected to point out the dangers of freedom, the safety of implicit obedience, and to show the wickedness of philosophy, the goodness of faith, the immorality of science and the purity of ignorance. ¶ Now and then a few pious people discover some young man of religious turn of mind and a consumptive habit of body, not quite sickly enough to die nor healthy enough to be wicked. The idea occurs to them that he would make a good orthodox minister. They take up a contribution and send the young man to some theological school, where he can be taught to repeat a creed and despise reason. ¶ Should it turn out that the young man had some mind of his own, and, after graduating, should change his opinions and preach a different doctrine from that taught in the school, every man who contributed a dollar toward his education would feel that he had been robbed, and would denounce him as a dishonest and ungrateful wretch.

AS long as woman regards the Bible as the charter of her rights, she will be the slave of man. The Bible was not written by a woman. Within its lids there is nothing but humiliation and shame for her. She is regarded as the property of man. She is made to ask forgiveness for becoming a mother. She is as much below her husband as her husband is below Christ. She is not allowed to speak. The gospel is too pure to be spoken by her polluted lips. Woman should learn in silence. ¶ In the Bible will be found no description of a civilized

home. The free mother surrounded by free children, adored by a free man, her husband, was unknown to the inspired writers of the Bible. They did not believe in the democracy of the home—the republicanism of the fireside. ¶ These inspired gentlemen knew nothing of the rights of children. They were advocates of brute force—the disciples of the lash. They knew nothing of human rights. Their doctrines have brutalized the homes of millions, and filled the eyes of infancy with tears. Let us free ourselves from the tyranny of a book, from the slavery of dead ignorance, from the aristocracy of the air. ¶ There has never been upon the earth a generation of free men and women. It is not yet time to write a creed. Wait until the chains are broken—until dungeons are not regarded as temples. Wait until solemnity is not mistaken for wisdom—until mental cowardice ceases to be known as reverence. Wait until the living are considered the equals of the dead — until the cradle takes precedence of the coffin. Wait until what we know can be spoken without regard to what others may believe. Wait until teachers take the place of preachers—until followers become investigators. Wait until the world is free before you write a creed.

¶ In this creed there will be but one word—Liberty!

MEN should be liberated from the aristocracy of the air. Every chain of superstition should be broken. The rights of men and women should be equal and sacred —marriage should be a perfect partnership—children should be governed by kindness—every family should be a republic—every fireside a democracy.

I believe in the fireside. I believe in the democracy of home. I believe in the republicanism of the family. I believe in liberty, equality and love.

IF women have been slaves, what shall I say of children; of the little children in alleys and sub-cellars; the little children who turn pale when they hear their father's footsteps; little children who run away when they only hear their names called by the lips of a mother; little children—the children of poverty, the children of crime, the children of brutality, wherever they are—flotsam and jetsam upon the wild, mad sea of life—my heart goes out to them, one and all.

¶ I tell you, the children have the same rights that we have, and we ought to treat them as though they were human beings. They should be reared with love, with kindness, with tenderness, and not with brutality. That is my idea of children.

When your little child tells a lie, do not rush at him as though the world were about to go into bankruptcy. Be honest with him. A tyrant father will have liars for his children; do you know that? A lie is born of tyranny upon the one hand and weakness upon the other, and when you rush at a poor little boy with a club in your hand, of course he lies

¶ I thank thee, Mother Nature, that thou hast put ingenuity enough in the brain of a child, when attacked by a brutal parent, to throw up a little breastwork in the shape of a lie

¶ When a child of yours tells a lie, be honest with him; tell him that you have told hundreds of them yourself.

Tell him it is not the best way; that you have tried it. Tell him as the man did in Maine when his boy left home, "John, honesty is the best policy; I have tried both." Be honest with him. Suppose a man as much larger than you as you are larger than a child five years old, should come at you with a liberty-pole in his hand, and in a voice of thunder shout, "Who broke that plate?" There is not a solitary one of you who would not swear you never saw it, or that it was cracked when you got it. Why not be honest with these children? Just imagine a man who deals in stocks whipping his boy for putting false rumors afloat! Think of a lawyer beating his own flesh and blood for evading the truth when he makes half of his own living that way! Think of a minister punishing his child for not telling all he thinks! Just think of it!

¶ When your child commits a wrong, take it in your arms; let it feel your heart beat against its heart, let the child know that you really and truly and sincerely love it. Yet some Christians, good Christians, when a child commits a fault, drive it from the door and say, "Never do you darken this house again." Think of that! And then these same people will get down on their knees and ask God to take care of the child they have driven from home. I will never ask God to take care of my children unless I am doing my level best in that same direction.

¶ Life should not be treated as a solemn matter. I like to see the children at table, and hear each one telling of the wonderful things he has seen and heard — I like to hear the clatter of knives and forks and spoons mingling with their happy voices. I had rather hear it than any

opera that was ever put upon the boards. Let the children have liberty. Be honest and fair with them; be just; be tender; and they will make you rich in love and joy.

THE laugh of a child will make the holiest day more sacred still. Strike with hand of fire, O weird musician, thy harp strung with Apollo's golden hair; fill the vast cathedral aisles with symphonies sweet and dim, deft toucher of the organ keys; blow, bugler, blow, until thy silver notes do touch and kiss the moonlit waves, and charm the lovers wandering 'mid the vine-clad hills. But know, your sweetest strains are discords all, compared with childhood's happy laugh—the laugh that fills the eyes with light and every heart with joy. O rippling river of laughter, thou art the blessed boundary-line between the beasts and men; and every wayward wave of thine doth drown some fretful fiend of care. O laughter, rose-lipped daughter of Joy, there are dimples enough in thy cheeks to catch and glorify all the tears of grief.

IT is not necessary to be great to be happy; it is not necessary to be rich to be just and generous and to have a heart filled with divine affection. No matter whether you are rich or poor, treat your wife as though she were a splendid flower, and she will fill your life with perfume and with joy.

And do you know, it is a splendid thing to think that the woman you really love will never grow old to you. Through the wrinkles of time, through the mask of years, if you really love her, you will always see the face you have loved and won. And a woman that really loves a man does not

see that he grows old; he is not decrepit to her; he does not tremble; he is not old; she always sees the same gallant gentleman who won her heart and hand. I like to think of it in that way; I like to think that love is eternal. And to love in that way and then go down the hill together; and as you go down, hear, perhaps, the laughter of grandchildren, while the birds of love and joy sing once more in the leafless branches of the tree of age.

REASON, Observation and Experience—the Holy Trinity of science—have taught us that happiness is the only gold; that the time to be happy is now, and the way to be happy is to make others so. This is enough for us. In this belief we are content to live and die. If by any possibility the existence of a power superior to, and independent of, Nature shall be demonstrated, there will then be time enough to kneel. Until then, let us stand erect.

FOR ages, a deadly conflict has been waged between a few brave men and women of thought and genius upon the one side, and the great ignorant religious mass on the other. This is the war between Science and Faith. The few have appealed to reason, to honor, to law, to freedom, to the known, and to happiness here in this world. The many have appealed to prejudice, to fear, to miracle, to slavery, to the unknown, and to misery hereafter. The few have said, "Think!" The many have said, "Believe!"

¶ Man must learn to rely upon himself. Reading Bibles will not protect him from the blasts of Winter; but houses, fires and clothing will. To prevent famine, one plow is worth a million sermons.

MAN should cease to expect aid from on high. By this time he should know that Heaven has no ear to hear, and no hand to help. The present is the necessary child of all the past. There has been no chance, and there can be no interference.

¶ If abuses are destroyed, man must destroy them. If slaves are freed, men must free them. If new truths are discovered, man must discover them. If the naked are clothed; if the hungry are fed; if justice is done; if labor is rewarded; if superstition has been driven from the mind; if the defenseless are protected, and if the right finally triumphs, all must be the work of man. The grand victories of the future must be won by man, and by man alone.

¶ Give me the storm and tempest of thought and action, rather than the dead calm of ignorance and faith!

¶ Banish me from Eden when you will; but first let me eat of the fruit of the tree of knowledge!

¶ Beyond Nature man can not go even in thought—above Nature he can not rise—below Nature he can not fall.

¶ Heresy is what the minority believe.

¶ When a fact can be demonstrated, force is unnecessary; when it can not be demonstrated, an appeal to force is infamous. In the presence of the unknown, all have an equal right to think.

¶ Salvation through slavery is worthless. Salvation from slavery is inestimable.

ALL that is good in our civilization is the result of commerce, climate, soil, geographical position, industry, invention, discovery, art and science. The church has been the enemy of progress, for the reason that it has endeavored to prevent man from thinking for himself. To prevent thought is to prevent all advancement except in the direction of faith.

¶ Virtue is a subordination of the passions to the intellect. It is to act in accordance with your highest convictions. It does not consist in believing, but in doing.

FOR the vagaries of the clouds the Infidels propose to substitute the realties of earth; for superstition, the splendid demonstrations and achievements of science; and for theological tyranny, the chainless liberty of thought ☙ We do not say that we have discovered all; that our doctrines are the all in all of truth. We know of no end to the development of man. We can not unravel the infinite complications of matter and force. The history of one monad is as unknown as that of the universe; one drop of water is as wonderful as all of the seas; one leaf as all the forests; and one grain of sand as all the stars ☙ ☙

¶ We are not endeavoring to chain the future, but to free the present. We are not forging fetters for our children, but we are breaking those our fathers made for us. We are the advocates of inquiry, of investigation and thought. This, of itself, is an admission that we are not perfectly

satisfied with all our conclusions. Philosophy has not the egotism of faith. While superstition builds walls and creates obstructions, science opens all the highways of thought. We do not pretend to have circumnavigated everything and to have solved all difficulties; but we do believe that it is better to love men than to fear gods; that it is grander and nobler to think and investigate for yourself than to repeat a creed. We are satisfied that there can be but little liberty on Earth while men worship a tyrant in Heaven. We do not expect to accomplish everything in our day; but we want to do what good we can, and to render all the service possible in the holy cause of human progress. We know that doing away with gods and supernatural persons and powers is not an end. It is a means to an end, the real end being the happiness of man.

Felling forests is not the end of agriculture. Driving pirates from the sea is not all there is of commerce.

¶ We are laying the foundations of the grand temple of the future—not the temple of all the gods, but of all the people—wherein with appropriate rites will be celebrated the Religion of Humanity.

EVERY wrong in some way tends to abolish itself. It is hard to make a lie stand always. A lie will not fit a fact. It will only fit another lie made for the purpose. The life of a lie is simply a question of time. Nothing but Truth is immortal.

¶ Fear paralyzes the brain. Progress is born of courage. Fear believes—courage doubts. Fear falls upon the earth and prays—courage stands erect and thinks. Fear retreats

—courage advances. Fear is barbarism—courage is civilization. Fear believes in witchcraft, in devils and in ghosts. Fear is religion—courage is science.

¶ Religion has not civilized man—man has civilized religion. God improves as man advances.

IN the republic of mind, one is a majority. There, all are monarchs, and all are equals. The tyranny of a majority even is unknown. Each one is crowned, sceptered and throned. Upon every brow is the tiara, and around every form is the imperial purple. Only those are good citizens who express their honest thoughts, and those who persecute for opinion's sake are the only traitors. There, nothing is considered infamous except an appeal to brute force, and nothing sacred but love, liberty and joy.

I DO not pretend to tell what all the truth is. I do not pretend to have fathomed the abyss, nor to have floated on outstretched wings level with the dim heights of thought. I simply plead for freedom. I denounce the cruelties and horrors of slavery. I ask for light and air for the souls of men. I say, take off those chains—break those manacles—free those limbs—release that brain! I plead for the right to think, to reason, to investigate. I ask that the future may be enriched with the honest thoughts of men ❧ I implore every human being to be a soldier in the army of progress ❧ ❧

¶ I will not invade the rights of others. You have no right to erect your tollgate upon the highways of thought. You have no right to leap from the hedges of superstition, and

strike down the pioneers of the human race. You have no right to sacrifice the liberties of man upon the altars of ghosts. Believe what you may; preach what you desire; have all the forms and ceremonies you please; exercise your liberty in your own way, but extend to all others the same right

MAN has found that he must give liberty to others in order to have it himself. He has found that a master is also a slave—that a tyrant is himself a serf. He has found that governments should be founded and administered by man and for man; that the rights of all are equal; that the powers that be are not ordained by God; that woman is at least the equal of man; that men existed before books; that religion is one of the phases of thought through which the world is passing; that all creeds were made by man; that everything is natural; that a miracle is an impossibility; that we know nothing of origin and destiny; that concerning the unknown we are all equally ignorant; that the pew has the right to contradict what the pulpit asserts; that man is responsible only to himself and those he injures, and that all have a right to think

TRUE religion must be free. Without perfect liberty of the mind there can be no true religion. Without liberty the brain is a dungeon—the mind a convict. The slave may bow and cringe and crawl, but he can not adore, he can not love

¶ True religion is the perfume of a free and grateful heart. True religion is a subordination of the passions to the

perceptions of the intellect. True religion is not a theory—it is a practice. It is not a creed—it is life. ¶ A theory that is afraid of investigation is undeserving of a place in the human mind.

MAN advances only as he overcomes the obstructions of Nature, and this can be done only by labor and by thought. Labor is the foundation of all. Without labor, and without great labor, progress is impossible ❧ The progress of the world depends upon the men who walk in the fresh furrows and through the rustling corn; upon those who sow and reap; upon those whose faces are radiant with the glare of furnace fires; upon the delvers in the mines, and the workers in shops; upon those who give to the Winter air the ringing music of the ax; upon those who battle with the boisterous billows of the sea; upon the inventors and discoverers; upon the brave thinkers ❧ ❧

¶ Why should we sacrifice a real world that we have, for one we know not of?

¶ As far as I am concerned, I wish to be out on the high seas. I wish to take my chances with wind and wave and star. And I had rather go down in the glory and grandeur of the storm, than to rot in any orthodox harbor whatever.

¶ This is my doctrine: Give every other human being every right you claim for yourself. Keep your mind open to the influences of Nature. Receive new thoughts with hospitality. Let us advance.

¶ There is no slavery but ignorance. Liberty is the child of intelligence.

¶ The man who does not do his own thinking is a slave, and is a traitor to himself and to his fellow-men.

NEARLY every religion has accounted for the devilment in this world by the crime of woman. What a gallant thing that is! And if it is true, I had rather live with the woman I love in a world full of trouble, than to live in Heaven with nobody but men.

¶ I read in a book—and I will say now that I can not give the exact language, as my memory does not retain the words, but I can give the substance—I read in a book that the Supreme Being concluded to make a world and one man; that He took some nothing and made a world and one man, and put the man in a garden. In a little while He noticed that this man got lonesome; that he wandered around as if he were waiting for a train. There was nothing to interest him: no news; no papers; no politics; no policy; and, as the Devil had not yet made his appearance, there was no chance for reconciliation—not even for civil-service reform. Well, he wandered about the garden in this condition, until finally the Supreme Being made up His mind to make him a companion.

¶ Having used up all the nothing He originally took in making the world and one man, He had to take a part of the man to start a woman with. So He caused a sleep to fall upon this man—now, understand me, I do not say this story is true. After the sleep fell upon this man, the Supreme Being took a rib, or as the French would call it,

a cutlet, out of this man, and from that He made a woman. And considering the amount of raw material used, I look upon it as the most successful job ever performed. Well, after He got the woman done, she was brought to the man —not to see how she liked him, but to see how he liked her. He liked her, and they started housekeeping; and they were told of certain things they might do and of one thing they could not do—and of course they did it. I would have done it in fifteen minutes, and I know it. There would n't have been an apple on that tree half an hour from date, and the limbs would have been full of clubs.

¶ And then they were turned out of the park and extra policemen were put on to keep them from getting back.

¶ Devilment commenced. The mumps, and the measles, and the whooping cough, and the scarlet fever started in their race for man. They began to have the toothache, roses began to have thorns, snakes began to have poisoned teeth, and people began to divide about religion and politics, and the world has been full of trouble from that day to this.

¶ Nearly all of the religions of this world account for existence of evil by such a story as that!

¶ I read in another book what appeared to be an account of the same transaction. It was written about four thousand years before the other. All commentators agree that the one that was written last was the original, and that the one that was written first was copied from the one that was written last. But I would advise you all not to allow your creed to be disturbed by a little matter of four or five thousand years. In this other story, Brahma made up his mind to make the world and a man and a woman.

He made the world, and he made the man and then the woman, and put them on the Island of Ceylon. According to the account, it was the most beautiful island of which man can conceive. Such birds, such songs, such flowers and such verdure! And the branches of the trees were so arranged that when the wind swept through them every tree was a thousand Eolian harps.

¶ Brahma, when he put them there said, "Let them have a period of courtship, for it is my desire and will that true love should forever precede marriage." When I read that, it was so much more beautiful and lofty than the other, that I said to myself, "If either one of these stories turns out to be true, I hope it will be this one."

¶ Then they had their courtship, with the nightingale singing, and the stars shining, and the flowers blooming, and they fell in love. Imagine that courtship! No prospective fathers or mothers-in-law; no prying and gossiping neighbors; nobody to say, "Young man, how do you expect to support her?" Nothing of that kind. They were married by the Supreme Brahma, and he said to them, "Remain here; you must never leave this island." Well, after a little while, the man—and his name was Adami, and the woman's name was Heva—said to Heva, "I believe I 'll look about a little." He went to the Northern extremity of the island, where there was a little narrow neck of land connecting it with the mainland, and the Devil, who is always playing pranks with us, produced a mirage, and when he looked over to the mainland, such hills and vales, such dells and dales, such mountains crowned with snow, such cataracts clad in bows of glory did he see there, that he went back and told Heva, "The

country over there is a thousand times better than this; let us migrate." She, like every other woman that ever lived, said, "Let well enough alone; we have all we want; let us stay here." But he said, "No, let us go;" so she followed him and when they came to this narrow neck of land, he took her on his back like a gentleman and carried her over. But the moment they got over they heard a crash, and looking back, discovered that this narrow neck of land had fallen into the sea. The mrage had disappeared, and there was naught but rocksi and sand; and then the Supreme Brahma cursed them both to the lowest hell.

¶ Then it was that the man spoke—and I have liked him ever since for it—"Curse me, but curse not her; it was not her fault, it was mine."

¶ That 's the kind of man to start a world with! The Supreme Brahma said, "I will save her, but not thee." And then she spoke out of the fulness of love, out of a heart in which there was love enough to make all her daughters rich in holy affection, and said, "If thou wilt not spare him, spare neither me; I do not wish to live without him; I love him." Then the Supreme Brahma said—and I have liked him ever since I read it—"I will spare you both and watch over you and your children forever."

O LIBERTY, float not forever in the far horizon —remain not forever in the dream of the enthusiast, the philanthropist and poet, but come and make thy home among the children of men!

¶ I know not what discoveries, what inventions, what thoughts may leap from the brain of the world. I know

not what garments of glory may be woven by the years to come. I can not dream of the victories to be won upon the fields of thought; but I do know that, coming from the infinite sea of the future, there will never touch this "bank and shoal of time" a richer gift, a rarer blessing, than liberty for man, for woman and for child.

A LITTLE while ago, I stood by the grave of the old Napoleon—a magnificent tomb of gilt and gold, fit almost for a deity dead—and gazed upon the sarcophagus of rare and priceless marble, where rest at last the ashes of that restless man. I leaned over the balustrade and thought about the career of the greatest soldier of the modern world.

¶ I saw him walking upon the banks of the Seine, contemplating suicide. I saw him at Toulon—I saw him putting down the mob in the streets of Paris—I saw him at the head of the army of Italy—I saw him crossing the bridge of Lodi, with the tricolor in his hand—I saw him in Egypt in the shadows of the Pyramids—I saw him conquer the Alps and mingle the eagles of France with the eagles of the crags. I saw him at Marengo—at Ulm and Austerlitz. I saw him in Russia, where the infantry of the snow and the cavalry of the wild blasts scattered his legions like Winter's withered leaves. I saw him at Leipsic in defeat and disaster—driven by a million bayonets back upon Paris—clutched like a wild beast—banished to Elba. I saw him escape and retake an empire by the force of his genius. I saw him upon the frightful field of Waterloo, where Chance and Fate combined to wreck the fortunes of their former king. And I saw him at Saint

Helena, with his hands crossed behind him, gazing out upon the sad and solemn sea. I thought of the orphans and widows he had made—of the tears that had been shed for his glory, and of the only woman who ever loved him, pushed from his heart by the cold hand of ambition. And I said I would rather have been a French peasant and worn wooden shoes, I would rather have lived in a hut with a vine growing over the door, and the grapes growing purple in the kisses of the Autumn sun. I would rather have been that poor peasant with my loving wife by my side, knitting as the day died out of the sky—with my children upon my knees and their arms about me—I would rather have been that man and gone down to the tongueless silence of the dreamless dust, than that imperial impersonation of force and murder, known as "Napoleon the Great."

MY Creed is to love justice, to long for the right, to love mercy, to pity the suffering, to assist the weak, to forget wrongs and remember benefits—to love the truth, to be sincere, to utter honest words, to love liberty, to wage relentless war against slavery in all its forms, to love wife and child and friend, to make a happy home, to love the beautiful in art, in Nature, to cultivate the mind, to be familiar with the mighty thoughts that genius has expressed, the noble deeds of all the world, to cultivate courage and cheerfulness, to make others happy, to fill life with the splendor of generous acts, the warmth of loving words, to discard error, to destroy prejudice, to receive new truths with gladness, to cultivate hope, to see the calm beyond the storm, the dawn before the night, to be the best that can be done and then—to be resigned.

EMERSON

READ the other day some verses written by an eminent painter which were original and not conventional. Always the soul hears an admonition in such lines, let the subject be what it may. The sentiment they instil is of more value than any thought they may contain. To believe your own thought, to believe that what is true for you in your private heart is true for all men—that is genius. ¶ Speak your latent conviction and it shall be the universal sense; for always the inmost becomes the outmost—and our first thought is rendered back to us by the trumpets of the Last Judgment.

¶ Familiar as the voice of the mind is to each, the highest merit we ascribe to Moses, Plato and Milton is that they set at naught books and traditions, and spoke not what men, but what they, thought. A man should learn to detect and watch that gleam of light which flashes across his mind from within, more than the luster of the firmament of bards and sages. Yet he dismisses without notice his thought, because it is his.

¶ In every work of genius we recognize our own rejected thoughts: they come back to us with a certain alienated majesty. Great works of art have no more affecting lesson for us than this. They teach us to abide by our spontaneous impression with good-humored inflexibility then most when the whole cry of voices is on the other side. Else, tomorrow a stranger will say with masterly good sense precisely what we have thought and felt all the time, and we shall be forced to take with shame our own opinion from another.

¶ There is a time in every man's education when he arrives at the conviction that envy is ignorance; that imitation is suicide; that he must take himself for better, for worse, as his portion; that though the wide universe is full of good, no kernel of nourishing corn can come to him but through his toil bestowed on that plot of ground which is given him to till. The power which resides in him is new in Nature, and none but he knows what that is which he can do, nor does he know until he has tried.

¶ Not for nothing one face, one character, one fact makes much impression on him, and another none. It is not without pre-established harmony, this sculpture in the memory. The eye was placed where one ray should fall, that it might testify of that particular ray. Bravely let him speak the utmost syllable of his confession. We but half express ourselves, and are ashamed of that divine idea which each of us represents. It may be safely trusted as proportionate and of good issues, so it be faithfully imparted, but God will not have His work made manifest by cowards. It needs a divine man to exhibit anything divine. A man is relieved and gay when he has put his

heart into his work and done his best; but what he has said or done otherwise shall give him no peace. It is a deliverance which does not deliver. In the attempt his genius deserts him; no muse befriends; no invention, no hope ❧ ❧

¶ We crave a sense of reality though it come in strokes of pain ❧ ❧

TRUST thyself: every heart vibrates to that iron string. Accept the place the divine Providence has found for you, the society of your contemporaries, the connection of events. Great men have always done so, and confided themselves childlike to the genius of their age, betraying their perception that the Eternal was stirring at their heart, working through their hands, predominating in all their being. And we are now men, and must accept in the highest mind the same transcendent destiny; and not pinched in a corner, not cowards fleeing before a revolution, but redeemers and benefactors, pious aspirants to be noble clay, plastic under the Almighty effort, let us advance and advance on Chaos and the Dark.

¶ What pretty oracles Nature yields us on this text in the face and behavior of children, babes and even brutes. That divided and rebel mind, that distrust of a sentiment because our arithmetic has computed the strength and means opposed to our purpose, these have not. Their mind being whole, their eye is as yet unconquered, and when we look in their faces, we are disconcerted.

¶ Infancy conforms to nobody; all conform to it; so that one babe commonly makes four or five out of the adults

who prattle and play to it. So God has armed youth and puberty and manhood no less with its piquancy and charm, and made it enviable and gracious and its claims not to be put by, if it will stand by itself.

¶ Do not think the youth has no force because he can not speak to you and me. Hark! in the next room, who spoke so clear and emphatic? Good Heaven! it is he! it is that very lump of bashfulness and phlegm which for weeks has done nothing but eat when you were by, that now rolls out these words like bell strokes. It seems he knows how to speak to his contemporaries. Bashful or bold, then, he will know how to make us seniors very unnecessary.

¶ The nonchalance of boys who are sure of a dinner, and would disdain as much as a lord to do or say aught to conciliate one, is the healthy attitude of human nature. How is a boy the master of society! Independent, irresponsible, looking out from his corner on such people and facts as pass by, he tries and sentences them on their merits, in the swift summary way of boys, as good, bad, interesting, silly, eloquent, troublesome. He cumbers himself never about consequences, about interests; he gives an independent, genuine verdict. You must court him; he does not court you. But the man is, as it were, clapped into jail by his consciousness. As soon as he has once acted or spoken with eclat, he is a committed person, watched by the sympathy or the hatred of hundreds whose affections must now enter into his account.

¶ There is no Lethe for this. Ah, that he could pass again into his neutral, godlike independence! Who can thus lose all pledge, and having observed, observe again from the

same unaffected, unbiased, unbribable, unaffrighted innocence, must always be formidable, must always engage the poet's and the man's regards. Of such an immortal youth the force would be felt. He would utter opinions on all passing affairs, which being seen to be not private but necessary, would sink like darts into the ear of men, and put them in fear.

¶ These are the voices which we hear in solitude, but they grow faint and inaudible as we enter into the world. Society everywhere is in conspiracy against the manhood of every one of its members. Society is a joint-stock company in which the members agree, for the better securing of his bread to each shareholder, to surrender the liberty and culture of the eater. The virtue in most request is conformity. Self-reliance is its aversion. It loves not realties and creators, but names and customs.

¶ We can drive a stone upward for a moment into the air, but it is yet true that all stones will forever fall; and whatever instances can be quoted of unpunished theft, or of a lie which somebody credited, justice must prevail, and it is the privilege of truth to make itself believed.

WHOSO would be a man must be a nonconformist. He who would gather immortal palms must not be hindered by the name of goodness, but must explore if it be goodness. Nothing is at last sacred but the integrity of our own mind. Absolve you to yourself, and you shall have the suffrage of the world.

I remember an answer which when quite young I was prompted to make to a valued adviser who was wont to

importune me with the dear old doctrines of the church. On my saying, "What have I to do with the sacredness of traditions, if I live wholly from within?" my friend suggested, "But these impulses may be from below, not from above." I replied, "They do not seem to me to be such; but if I am the Devil's child, I will live then from the Devil."

¶ No law can be sacred to me but that of my nature. ¶ Good and bad are but names very readily transferable to that or this: the only right is what is after my constitution; the only wrong what is against it. A man is to carry himself in the presence of all opposition as if everything were titular and ephemeral but he. I am ashamed to think how easily we capitulate to badges and names, to large societies and dead institutions.

¶ Every decent and well-spoken individual affects and sways me more than is right. I ought to go upright, and vital, and speak the rude truth in all ways. If malice and vanity wear the coat of philanthropy, shall that pass? If a bigot assumes this bountiful cause of Abolition, and comes to me with the last news of the Barbadoes, why should I not say to him: "Go love thy infant; love thy woodchopper; be good-natured and modest; have that grace; and never varnish your hard, uncharitable ambition with this incredible tenderness for black folks a thousand miles off. Thy love afar is spite at home." Rough and graceless would be such greeting, but truth is handsomer than the affectation of love. Your goodness must have some edge to it—else it is none.

¶ The doctrine of hatred must be preached as the counteraction of the doctrine of love when that pules and whines.

I shun father and mother and wife and brother, when my genius calls me. I would write on the lintels of the doorpost, *Whim*. I hope it is somewhat better than whim at last, but we can not spend the day in explanation. Expect me not to show cause why I seek or why I exclude company. ¶ Then again, do not tell me, as a good man did today, of my obligations to put all poor men in good situations. Are they *my* poor? I tell thee, thou foolish philanthropist, that I grudge the dollar, the dime, the cent, I give to such men as do not belong to me and to whom I do not belong. There is a class of persons to whom by all spiritual affinity I am bought and sold; for them I will go to prison, if need be; but your miscellaneous popular charities; the education at the college of fools; the building of meetinghouses to the vain end to which many now stand; alms to sots; and the thousandfold Relief Societies—though I confess with shame I sometimes succumb and give the dollar, it is a wicked dollar which by and by I shall have the manhood to withhold.

¶ We have seen many counterfeits, but we are born believers in great men.

VIRTUES are in the popular estimate rather the exception than the rule. There is the man *and* his virtues. Men do what is called a good action, as some piece of courage or charity, much as they would pay a fine in expiation of daily non-appearance on parade. Their works are done as an apology or extenuation of their living in the world—as invalids and the insane pay a high board. Their virtues are penances. I do not wish to expiate,

but to live. My life is not an apology, but a life. It is for itself and not for a spectacle. I much prefer that it should be of a lower strain, so it be genuine and equal, than that it should be glittering and unsteady. I wish it to be sound and sweet, and not to need diet and bleeding ☙ My life should be unique; it should be an alms, a conquest, a medicine. I ask primary evidence that you are a man, and refuse this appeal from the man to his actions ☙ I know that for myself it makes no difference whether I do or forbear those actions which are reckoned excellent. I can not consent to pay for a privilege where I have intrinsic right ☙ Few and mean as my gifts may be, I actually am, and do not need for my own assurance or the assurance of my fellows any secondary testimony ☙ ¶ What must I do is all that concerns me, not what the people think. This rule, equally arduous in actual and in intellectual life, may serve for the whole distinction between greatness and meanness. It is the harder, because you will always find those who think they know what is your duty better than you know it. It is easy in the world to live after the world's opinion; it is easy in solitude to live after our own; but the great man is he who in the midst of the crowd keeps with perfect sweetness the independence of solitude ☙ ☙

THE objection to conforming to usages that have become dead to you is that it scatters your force. It loses your time and blurs the impression of your character. If you maintain a dead church, contribute to a dead Bible Society, vote with a great party either for the Government or against it, spread your table like base

housekeepers—under all these screens, I have difficulty to detect the precise man you are. And of course, so much force is withdrawn from your proper life. But do your thing, and I shall know you. Do your work, and you shall reinforce yourself. A man must consider what a blindman's-buff is this game of conformity. If I know your sect, I anticipate your argument. I hear a preacher announce for his text and topic the expediency of one of the institutions of his church. Do I not know beforehand that not possibly can he say a new and spontaneous word? Do I not know that with all this ostentation of examining the grounds of the institution he will do no such thing? Do I not know that he is pledged to himself not to look but at one side, the permitted side—not as a man, but as a parish minister? He is a retained attorney, and these airs of the bench are the emptiest affectation. Well, most men have bound their eyes with one or another handkerchief, and attached themselves to some one of those communities of opinion. This conformity makes them not false in a few particulars, authors of a few lies, but false in all particulars. Their every truth is not quite true. Their two is not the real two, their four is not the real four; so that every word they say chagrins us, and we know not where to begin to set them right. Meantime Nature is not slow to equip us in the prison-uniform of the party to which we adhere. We come to wear one cut of face and figure, and acquire by degrees the gentlest asinine expression.

¶ There is a mortifying experience in particular, which does not fail to wreak itself also in the general history; I mean, "the foolish face of praise," the forced smile which

we put on in company where we do not feel at ease in answer to conversation which does not interest us. The muscles, not spontaneously moved, but moved by a low usurping wilfulness, grow tight about the outline of the face and make the most disagreeable sensation, a sensation of rebuke and warning which no brave young man will suffer twice.

FOR nonconformity the world whips you with its displeasure. And therefore a man must know how to estimate a sour face. The bystanders look askance on him in the public street or in the friend's parlor. If this aversation had its origin in contempt and resistance like his own, he might well go home with a sad countenance; but the sour faces of the multitude, like their sweet faces, have no deep cause—disguise no god, but are put on and off as the wind blows and a newspaper directs.

¶ Yet is the discontent of the multitude more formidable than that of the senate and the college. It is easy enough for a firm man who knows the world to brook the rage of the cultured classes. Their rage is decorous and prudent, for they are timid, as being very vulnerable themselves. But when to their feminine rage the indignation of the people is added, when the ignorant and the poor are aroused, when the unintelligent brute force that lies at the bottom of society is made to growl and mow, it needs the habit of magnanimity and religion to treat it godlike as a trifle of no concernment.

¶ The other terror that scares us from self-trust is our consistency: a reverence for our past act or word, because the eyes of others have no other data for computing our

orbit than our past acts, and we are loath to disappoint them ☙ ☙

¶ But why should you keep your head over your shoulder? Why drag about this monstrous corpse of your memory, lest you contradict somewhat you have stated in this or that public place? Suppose you should contradict yourself; what then? It seems to be a rule of wisdom never to rely on your memory alone, scarcely even in acts of pure memory, but to bring the past for judgment into the thousand-eyed present, and live ever in a new day. Trust your emotion. In your metaphysics you have denied personality to the Deity; yet when the devout motions of the soul come, yield to them heart and life, though they should clothe God with shape and color. Leave your theory, as Joseph his coat in the hand of the harlot, and flee ☙ ☙

¶ He who confronts the gods, without any misgiving, knows Heaven ☙ ☙

A FOOLISH consistency is the hobgoblin of little minds, adored by little statesmen and philosophers and divines. With consistency a great soul has simply nothing to do. He may as well concern himself with his shadow on the wall. Out upon your guarded lips! Sew them up with packthread, do. Else, if you would be a man, speak what you think today in words as hard as cannon-balls, and tomorrow speak what tomorrow thinks in hard words again, though it contradict everything you said today. Ah, then, exclaim the aged ladies, you shall be sure to be misunderstood! Misunderstood! It is a right fool's word. Is it so bad then to be misunderstood? ☙

Pythagoras was misunderstood, and Socrates, and Jesus, and Luther, and Copernicus, and Galileo, and Newton, and every pure and wise spirit that ever took flesh. To be great is to be misunderstood.

¶ I suppose no man can violate his nature. All the sallies of his will are rounded in by the law of his being, as the inequalities of the Andes and Himmaleh are insignificant in the curve of the sphere. Nor does it matter how you gauge and try him ☙ A character is like an acrostic or Alexandrian stanza: read it forward, backward or across, it still spells the same thing. In this pleasing contrite wood-life which God allows me, let me record day by day my honest thought without prospect or retrospect, and, I can not doubt, it will be found symmetrical, though I mean it not and see it not. My book should smell of pines and resound with the hum of insects. The swallow over my window should interweave that thread or straw he carries in his bill into my web also. We pass for what we are ☙ Character teaches above our wills ☙ Men imagine that they communicate their virtue or vice only by overt actions, and do not see that virtue or vice emit a breath every moment. Fear never but you shall be consistent in whatever variety of actions, so they be each honest and natural in their hour. For of one will, the actions will be harmonious, however unlike they seem. These varieties are lost sight of when seen at a little distance, at a little height of thought. One tendency unites them all ☙ The voyage of the best ship is a zigzag line of a hundred tacks. This is only microscopic criticism. See the line from a sufficient distance, and it straightens itself to the average tendency. Your genuine action will explain itself and will

explain your other genuine actions. Your conformity explains nothing. Act singly, and what you have already done singly will justify you now.

¶ If I quake, what matters it what I quake at?

GREATNESS always appeals to the future. If I can be great enough to do right now and scorn eyes, I must have done so much right before as to defend me now. Be it how it will, do right now. Always scorn appearances, and you always may. The force of character is cumulative. All the foregone days of virtue work their health into this. What makes the majesty of the heroes of the senate and the field, which so fills the imagination? The consciousness of a train of great days and victories behind. There they all stand and shed a united light on the advancing actor. He is attended as by a visible escort of angels to every man's eye. That is it which throws thunder into Chatham's voice, and dignity into Washington's port, and America into Adams' eye. Honor is venerable to us because it is no ephemeris. It is always ancient worship. We worship it today, because it is not of today. We love it and pay it homage, because it is not a trap for our love and homage, but is self-dependent, self-derived, and therefore of an old immaculate pedigree, even if shown in a young person.

¶ I hope in these days we have heard the last of conformity and consistency. Let the words be gazetted and ridiculous henceforward. Instead of the gong for dinner, let us hear a whistle from the Spartan fife. Let us bow and apologize never more.

¶ A great man is coming to eat at my house. I do not wish to please him: I wish that he should wish to please me. I will stand here for humanity, and though I would make it kind, I would make it true. Let us affront and reprimand the smooth mediocrity and squalid contentment of the times, and hurl in the face of custom, and trade, and office, the fact which is the upshot of all history, that there is a great responsible Thinker and Actor moving wherever moves a man; that a true man belongs to no other time or place, but is the center of things. Where he is, there is Nature. He measures you, and all men, and all events. You are constrained to accept his standard.

¶ Ordinarily, everybody in society reminds us of somewhat else or of some other person. Character, reality, reminds you of nothing else; it takes the place of the whole creation. The man must be so much that he must make all circumstances indifferent—put all means into the shade. This all great men are and do.

¶ Every true man is a cause, a country and an age; requires infinite spaces and numbers and time fully to accomplish his thought—and posterity seem to follow his steps as a procession. A man Cæsar is born, and for ages after we have a Roman Empire. Christ is born, and millions of minds so grow and cleave to His genius that He is confounded with virtue and the possible of man. An institution is the lengthened shadow of one man; as, the Reformation, of Luther; Quakerism, of Fox; Methodism, of Wesley; Abolition, of Clarkson & Scipio, Milton called "the height of Rome;" and all history resolves itself very easily into the biography of a few stout and earnest persons.

¶ What a man most wishes is to be lifted to some higher platform, that he may see beyond his present fear the transalpine good, so that his fear, his coldness, his custom may be broken up like fragments of ice, melted and carried away in the great stream of good-will.

LET a man then know his worth, and keep things under his feet. Let him not peep or steal, or skulk up and down with the air of a charity-boy, a bastard or an interloper, in the world which exists for him. But the man in the street, finding no worth in himself which corresponds to the force which built a tower or sculptured a marble god, feels poor when he looks on these. To him, a palace, a statue or a costly book have an alien and forbidding air, much like a gay equipage, and seem to say like that, "Who are you, sir!" Yet they all are his, suitors for his notice, petitioners to his faculties that they will come out and take possession. The picture waits for my verdict: it is not to command me, but I am to settle its claims to praise ❧ ❧

¶ That popular fable of the sot who was picked up dead-drunk in the street, carried to the duke's house, washed and dressed and laid in the duke's bed, and, on his waking, treated with all the obsequious ceremony like the duke, and assured that he had been insane—owes its popularity to the fact that it symbolizes so well the state of man, who is in the world a sort of sot, but now and then wakes up, exercises his reason, and finds himself a true prince ❧ ❧

¶ I believe it is the conviction of the purest men that the net amount of man and man does not much vary.

OUR reading is mendicant and sycophantic ☙ In history, our imagination makes fools of us, plays us false. Kingdom and lordship, power and estate, are a gaudier vocabulary than private John and Edward in a small house and common day's work: but the things of life are the same to both: the sum total of both is the same. Why all this deference to Alfred, and Scanderbeg, and Gustavus? Suppose they were virtuous: did they wear out virtue? ☙ As great a stake depends on your private act today as followed their public and renowned steps. When private men shall act with past views, the luster will be transferred from the actions of kings to those of gentlemen ☙ ☙

¶ The world has indeed been instructed by its kings, who have so magnetized the eyes of nations. It has been taught by this colossal symbol the mutual reverence that is due from man to man. The joyful loyalty with which men have everywhere suffered the king, the noble, or the great proprietor to walk among them by a law of his own, make his own scale of men and things, and reverse theirs, pay for benefits not with money but with honor, and represent the Law in his person, was the hieroglyphic by which they obscurely signified their consciousness of their own right and comeliness, the right of every man.

¶ The magnetism which all original action exerts is explained when we inquire the reason of self-trust. Who is the Trustee? What is the aboriginal Self, on which a universal reliance may be grounded? What is the nature and power of that science-baffling star, without parallax, without calculable elements, which shoots a ray of beauty even into trivial and impure actions, if the least mark of inde-

pendence appear? The inquiry leads us to that source, at once the essence of genius, the essence of virtue, the essence of life, which we call Spontaneity or Instinct ☙ We denote this primary wisdom as Intuition, whilst all later teachings are tuitions.

¶ In that deep force, the last fact behind which analysis can not go, all things find their common origin. For the sense of being which in calm hours rises, we know not how, in the soul, is not diverse from things, from space, from light, from time, from man, but one with them, and proceedeth obviously from the same source whence their life and being proceedeth. We first share the life by which things exist, and afterwards see them as appearances in Nature, and forget that we have shared their cause ☙ ☙

¶ Here is the fountain of action and the fountain of thought. Here are the lungs of that inspiration which giveth man wisdom, of that inspiration of man which can not be denied without impiety and atheism ☙ We lie in the lap of immense intelligence, which makes us organs of its activity and receivers of its truth. When we discern justice, when we discern truth, we do nothing of ourselves, but allow a passage to its beams. If we ask whence this comes, if we seek to pry into the soul that causes—all metaphysics, all philosophy is at fault. Its presence or its absence is all we can affirm.

¶ The reward of a thing well done is to have done it ☙ ☙

¶ A divine person is the prophecy of the mind; a friend is the hope of the heart. Our beatitude waits for the fulfilment of these two in one.

AN AMERICAN BIBLE

EVERY man discerns between the voluntary acts of his mind and his involuntary perceptions. And to his involuntary perceptions he knows a perfect respect is due. He may err in the expression of them, but he knows that these things are so, like day and night, not to be disputed. All my wilful actions and acquisitions are but roving; the most trivial reverie, the faintest native emotion, are domestic and divine.

¶ Thoughtless people contradict as readily the statement of perceptions as of opinions, or rather much more readily; for they do not distinguish between perception and notion. They fancy that I choose to see this or that thing. But perception is not whimsical, but fatal. If I see a trait, my children will see it after me, and in course of time all mankind—although it may chance that no one has seen it before me. For my perception of it is, indeed, as much a fact as is the sun.

¶ The relations of the soul to the divine spirit are so pure that it is profane to seek to interpose helps. It must be that when God speaketh He should communicate not one thing, but all things; should fill the world with His voice; should scatter forth life, Nature, time, souls, from the center of the present thought; and new date and new create the whole. Whenever a mind is simple, and receives a divine wisdom, then old things pass away: means, teachers, texts, temples, fall; it lives now, and absorbs past and future into the present hour. All things are made sacred by relation to it—one thing as much as another. All things are dissolved to their center by their cause, and in the universal miracle petty and particular miracles disappear.

¶ This is and must be. If, therefore, a man claims to know

and speak of God, and carries you backward to the phraseology of some old moldered nation in another country, in another world, believe him not. Is the acorn better than the oak which is its fulness and completion? Is the parent better than the child into whom he has cast his ripened being? Whence then this worship of the past?

¶ The centuries are conspirators against the sanity and majesty of the soul. Time and space are but physiological colors which the eye maketh, but the soul is light; where it is, is day; where it was, is night; and history is an impertinence and an injury, if it be anything more than a cheerful apologue or parable of my being and becoming ❧ ❧

MAN is timid and apologetic. He is no longer upright. He dares not say, "I think," "I am," but quotes some saint or sage. He is ashamed before the blade of grass or the blowing rose. These roses under my window make no reference to former roses or to better ones; they are for what they are; they exist with God today. There is no time to them. There is simply the rose; it is perfect in every moment of its existence. Before a leaf-bud has burst, its whole life acts; in the full-blown flower, there is no more; in the leafless root, there is no less. Its nature is satisfied, and it satisfies Nature, in all moments alike. There is no time to it.

¶ But man postpones or remembers; he does not live in the present, but with reverted eye laments the past, or, heedless of the riches that surround him, stands on tiptoe to foresee the future. He can not be happy and strong until he, too, lives with Nature in the present, above time.

¶ This should be plain enough ❧ You see what strong

intellects dare not yet hear God Himself, unless He speak the phraseology of I know not what David, or Jeremiah, or Paul. We shall not always set so great a price on a few texts, on a few lives. We are like children who repeat by rote the sentences of grandames and tutors, and as they grow older, of the men of talents and character they chance to see, painfully recollecting the exact words they spoke; afterwards, when they come into the point of view which those had who uttered these sayings, they understand them and are willing to let the words go; for, at any time, they can use words as good, when occasion comes. So was it with us, so will it be, if we proceed. If we live truly, we shall see truly

¶ It is as easy for the strong man to be strong, as it is for the weak to be weak. When we have new perception, we shall gladly disburden the memory of its hoarded treasures as old rubbish. When a man lives with God, his voice shall be as sweet as the murmur of the brook and the rustle of the corn

AND now at last the highest truth on this subject remains unsaid—probably can not be said—for all that we say is the far off remembering of the intuition. That thought, by what I can now nearest approach to say it, is this: When good is near you, when you have life in yourself, it is not by any known or appointed way; you shall not discern the footprints of any other; you shall not see the face of man; you shall not hear any name: the way, the thought, the good shall be wholly strange and new. It shall exclude all other being. You take the way from man, not to man. All persons that ever existed

are its fugitive ministers. There shall be no fear in it. Fear and hope are alike beneath it. It asks nothing.

¶ There is somewhat low even in hope. We are then in vision. There is nothing that can be called gratitude nor properly joy. The soul is raised over passion ☙ It seeth identity and eternal causation. It is a perceiving that Truth and Right are. Hence it becomes a Tranquillity out of the knowing that all things go well. Vast spaces of Nature; the Atlantic Ocean, the South Sea; vast intervals of time, years, centuries, are of no account.

¶ This which I think and feel, underlay that former state of life and circumstances, as it does underlie my present, and will always all circumstance, and what is called life, and what is called death ☙ Life only avails, not the having lived. Power ceases in the instant of repose; it resides in the moment of transition from a past to a new state; in the shooting of the gulf; in the darting to an aim. This one fact the world hates, that the soul *becomes;* for, that forever degrades the past; turns all riches to poverty; all reputation to a shame; confounds the saint with the rogue; shoves Jesus and Judas equally aside. Why then do we prate of self-reliance? Inasmuch as the soul is present, there will be power not confident but agent.

¶ To talk of reliance is a poor external way of speaking. Speak rather of that which relies, because it works and is. Who has more soul than I masters me, though he should not raise his finger. Round him I must evolve by the gravitation of spirits; who has less, I rule with like facility. We fancy it rhetoric when we speak of eminent virtue. We do not yet see that virtue is Height, and that a man or a company of men, plastic and permeable to principles, by the

law of Nature must overpower and ride all cities, nations, kings, rich men, poets, who are not.

¶ Since we are all so stupid, what benefit that there should be two stupidities! ☙ ☙

THIS is the ultimate fact which we so quickly reach on this, as on every topic, the resolution of all into the ever-blessed *One*. Virtue is the governor, the creator, the reality. All things real are so by so much of virtue as they contain. Hardship, husbandry, hunting, whaling, war, eloquence, personal weight, are somewhat, and engage my respect as examples of the soul's presence and impure action.

¶ I see the same law working in Nature for conservation and growth. The poise of a planet, the bended tree recovering itself from a strong wind, the vital resources of every vegetable and animal, are also demonstrations of the self-sufficing, and therefore self-relying, soul. All history from its highest to its trivial passages is the various record of this power. Thus all concentrates; let us not rove; let us sit at home with the cause. Let us stun and astonish the intruding rabble of men and books and institutions by a simple declaration of the divine fact. Bid them take the shoes from off their feet, for God is here within. Let our simplicity judge them, and our docility to our own law demonstrate the poverty of Nature and fortune beside our native riches ☙ ☙

¶ But now we are a mob. Man does not stand in awe of man, nor is the soul admonished to stay at home, to put itself in communication with the eternal ocean, but it goes

abroad to beg a cup of water of the urns of men. We must go alone. Isolation must precede true society.

¶ I like the silent church before the service begins, better than any preaching. How far off, how cool, how chaste the persons look, begirt each one with a precinct or sanctuary. So let us always sit. Why should we assume the faults of our friend, or wife, or father, or child, because they sit around our hearth, or are said to have the same blood? All men have my blood, and I have all men's. Not for that will I adopt their petulance and folly, even to the extent of being ashamed of it ☙ But your isolation must not be mechanical, but spiritual—that is, must be elevation ☙ ¶ At times, the whole world seems to be in conspiracy to importune you with emphatic trifles. Friend, client, child, sickness, fear, want, charity, all knock at once at thy closet-door and say, "Come out unto us." Do not spill thy soul; do not all descend; keep thy state; stay at home in thine own heaven; come not for a moment into their facts, into their hubbub of conflicting appearances, but let in the light of thy law on their confusion ☙ The power men possess to annoy me, I give them by a weak curiosity. No man can come near me but through my act. "What we love that we have, but by desire we bereave ourselves of the love."

IF we can not at once rise to the sanctities of obedience and faith, let us at least resist our temptations, let us enter into the state of war, and wake Thor and Woden, courage and constancy in our Saxon breasts. This is to be done in our smooth times by speaking the truth. Check this lying hospitality and lying affection. Live no longer

to the expectation of these deceived and deceiving people with whom we converse. Say to them, O father, O mother, O wife, O brother, O friend, I have lived with you after appearances hitherto. Henceforward I am the truth's ☙

¶ Be it known that henceforward I obey no law less than the eternal law. I will have no covenants but proximities. I shall endeavor to nourish my parents, to support my family, to be the chaste husband of one wife—but these relations I must fill after a new and unprecedented way. I appeal from your customs. I must be myself.

¶ I can not break myself any longer for you, or yours. If you can love me for what I am, we shall be the happier. If you can not, I will still seek to deserve that you should. I must be myself. I will not hide my tastes or aversions. I will so trust that what is deep is holy, that I will do strongly before the sun and moon whatever inly rejoices me, and the heart appoints. If you are noble, I will love you; if you are not, I will not hurt you and myself by hypocritical attentions. If you are true, but not in the same truth with me, cleave to your companions; I will seek my own. I do this not selfishly, but humbly and truly. It is alike your interest and mine and all men's, however long we have dwelt in lies, to live in truth. Does this sound harsh today? You will soon love what is dictated by your nature as well as mine, and if we follow the truth, it will bring us out safe at last. But so you may give these friends pain. Yes, but I can not sell my liberty and my power, to save their sensibility. Besides, all persons have their moments of reason when they look out into the region of absolute truth; then will they justify me and do the same thing ☙ ☙

¶ Do not be so impatient to set the town right concerning the unfounded pretensions and the false reputation of certain men of standing.

THE populace think that your rejection of popular standards is a rejection of all standard, and mere antinomianism; and the bold sensualist will use the name of philosophy to gild his crimes ☙ But the law of consciousness abides. There are two confessionals, in one or the other of which we must be shriven. You may fulfil your round of duties by clearing yourself in the *direct*, or in the *reflex* way. Consider whether you have satisfied your relations to father, mother, cousin, neighbor, town, cat and dog; and whether any of these can upbraid you.
¶ But I may also neglect this reflex standard, and absolve me to myself. I have my own stern claims and perfect circle. It denies the name of duty to many offices that are called duties. But if I can discharge its debts, it enables me to dispense with the popular code. If any one imagines that this law is lax, let him keep his commandments one day ☙ ☙
¶ And truly it demands something godlike in him who has cast off the common motives of humanity, and who has ventured to trust himself for a taskmaster. High be his heart, faithful his will, clear his sight, that he may in good earnest be doctrine, society, law to himself, that a simple purpose may be to him as strong as iron necessity is to others.
¶ If any man consider the present aspects of what is called by distinction *society*, he will see the need of these ethics. The sinew and heart of man seem to be drawn out, and

we are become timorous, desponding whimperers. We are afraid of truth, afraid of fortune, afraid of death, and afraid of each other. Our age yields no great and perfect reasons. We want men and women who shall renovate life and our social state, but we see that most natures are insolvent, can not satisfy their own wants, have an ambition out of all proportion to their practical force, and so do lean and beg day and night continually. Our housekeeping is mendicant; our arts, our occupations, our marriages, our religion, we have not chosen, but society has chosen for us. We are parlor soldiers. The rugged battle of fate, where strength is born, we shun.

¶ We need not assist the administration of the universe.

IF our young men miscarry in their first enterprises, they lose heart. If the young merchant fails, men say he is *ruined*. If the finest genius studies at one of our colleges, and is not installed in an office within one year afterwards in the cities or suburbs of Boston or New York, it seems to his friends and to himself that he is right in being disheartened and in complaining the rest of his life. ¶ A sturdy lad from New Hampshire or Vermont, who in turn tries all the professions, who *teams it, farms it, peddles*, keeps a school, preaches, edits a newspaper, goes to Congress, buys a township, and so forth, in successive years, and always like a cat, falls on his feet, is worth a hundred of these city dolls. He walks abreast with his days, and feels no shame in not "studying a profession," for he does not postpone his life, but lives already. He has not one chance, but a hundred chances.

¶ Let a stoic arise who shall reveal the resources of man, and tell men they are not leaning willows, but can and must detach themselves; that with the exercise of self-trust, new powers shall appear; that a man is the word made flesh, born to shed healing to the nations, that he should be ashamed of our compassion, and that the moment he acts from himself, tossing the laws, the books, idolatries and customs out of the window—we pity him no more, but thank and revere him—and that teacher shall restore the life of man to splendor, and make his name dear to all History.

¶ It is easy to see that a greater self-reliance—a new respect for the divinity in man—must work a revolution in all the offices and relations of men; in their religion; in education; in their pursuits; their modes of living; their association; in their property; in their speculative views.

¶ In what prayers do men allow themselves! That which they call a holy office is not so much as brave and manly. Prayer looks abroad and asks for some foreign addition to come through some foreign virtue, and loses itself in endless mazes of natural and supernatural, and mediatorial and miraculous. Prayer that craves a particular commodity —anything less than all good—is vicious. Prayer is that contemplation of the facts of life from the highest point of view. It is the soliloquy of a beholding and jubilant soul. It is the spirit of God pronouncing His works good ❧ ❧ But prayer as a means to affect a private end is theft and meanness. It supposes dualism and not unity in nature and consciousness. As soon as the man is at one with God, he will not beg. He will then see prayer in all action. The prayer of the farmer kneeling in his field to weed it, the

prayer of the rower kneeling with the stroke of his oar, are true prayers heard throughout Nature, though for cheap ends. Caratach, in Fletcher's Bonduca, when admonished to inquire the mind of the god Audate, replies

"His hidden meaning lies in our endeavors;
Our valors are our best gods."

¶ Another sort of false prayers are our regrets. Discontent is the want of self-reliance; it is infirmity of will. Regret calamities, if you can thereby help the sufferer; if not, attend your own work, and already the evil begins to be repaired. Our sympathy is just as base. We come to them who weep foolishly, and sit down and cry for company, instead of imparting to them truth and health in rough electric shocks, putting them once more in communication with the soul. The secret of fortune is joy in our hands. ¶ Welcome evermore to gods and men is the self-helping man. For him all doors are flung wide. Him all tongues greet, all honors crown, all eyes follow with desire. Our love goes out to him and embraces him, because he did not need it. We solicitously and apologetically caress and celebrate him, because he held on his way and scorned our disapprobation. The gods love him because men hated him. "To the persevering mortal," said Zoroaster, "the blessed Immortals are swift."

¶ What is it we heartily wish of each other? Is it to be pleased and flattered? No, but to be convicted and exposed, to be shamed out of our nonsense of all kinds, and made men of, instead of ghosts and phantoms.

AS men's prayers are a disease of the will, so are their creeds a disease of the intellect. They say with those foolish Israelites: "Let not God speak for us, lest we die. Speak thou, speak any man with us, and we will obey." Everywhere I am bereaved of meeting God in my brother, because he has shut his own temple-doors, and recites fables merely of his brother's or his brother's brother's God ☙ ☙

¶ Every new mind is a new classification ☙ If it prove a mind of uncommon activity and power, a Locke, a Lavoisier, a Hutton, a Bentham, a Spurzheim, it imposes its classification on other men, and lo! a new system. In proportion always to the depth of the thought, and so to the number of the objects it touches and brings within reach of the pupil, is his complacency. But chiefly is this apparent in creeds and churches, which are also classifications of some powerful mind acting on the great elemental thought of Duty, and man's relation to the Highest. Such is Calvinism, Quakerism, Swedenborgianism.

¶ The pupil takes the same delight in subordinating everything to the new terminology that a girl does who has just learned botany, in seeing a new earth and new seasons thereby. It will happen for a time, that the pupil will feel a real debt to the teacher—will find his intellectual power has grown by the study of his writings. This will continue until he has exhausted his master's mind.

¶ But in all unbalanced minds, the classification is idolized, passes for the end, and not for a speedily exhaustible means, so that the walls of the system blend to the eye in the remote horizon with the walls of the universe; the luminaries of heaven seem to them on the arch their

master built. They can not imagine how you aliens have any right to see—how you can see; "It must be somehow that you stole the light from us."

¶ They do not yet perceive that light, unsystematic, indomitable, will break into any cabin, even into theirs. Let them chirp awhile and call it their own. If they are honest and do well, presently their neat new pinfold will be too strait and low, will crack, will lean, will rot and vanish, and the immortal light, all young and joyful, million-orbed, million-colored, will beam over the universe as on the first morning.

¶ It is for want of self-culture that the idol of Traveling, the idol of Italy, of England, of Egypt, remains for all educated Americans. They who made England, Italy or Greece venerable in the imagination, did so not by rambling round creation as a moth round a lamp, but by sticking fast where they were, like an axis of the earth. In manly hours, we feel that duty is our place, and that the merry men of circumstance should follow as they may. The soul is no traveler; the wise man stays at home with the soul, and when his necessities, his duties, on any occasion call him from his house, or into foreign lands, he is at home still, and is not gadding abroad from himself, and shall make men sensible, by the expression of his countenance, that he goes the missionary of wisdom and virtue, and visits cities and men like a sovereign and not like an interloper or a valet.

¶ I have no churlish objection to the circumnavigation of the globe for the purposes of art, of study, and benevolence, so that the man is first domesticated, or does not go abroad with the hope of finding somewhat greater than

he knows. He who travels to be amused, or to get somewhat which he does not carry, travels away from himself, and grows old, even in youth, among old things. In Thebes, in Palmyra, his will and mind have become old and dilapidated as they. He carries ruins to ruins.

¶ Nothing shall warp me from the belief that every man is a lover of truth. There is no pure lie, no pure malignity in Nature ☙ ☙

TRAVELING is a fool's paradise. We owe to our first journeys the discovery that place is nothing. At home I dream that at Naples, at Rome, I can be intoxicated with beauty, and lose my sadness. I pack my trunk, embrace my friends, embark on the sea, and at last wake up in Naples, and there beside me is the stern Fact, the sad self, unrelenting, identical, that I fled from. I seek the Vatican, and the palaces, I affect to be intoxicated with sights and suggestions, but I am not intoxicated. My giant goes with me wherever I go.

¶ But the rage of traveling is itself only a symptom of a deeper unsoundness affecting the whole intellectual action. The intellect is vagabond, and the universal system of education fosters restlessness. Our minds travel when our bodies are forced to stay at home. We imitate; and what is imitation but the traveling of the mind? Our houses are built with foreign taste; our shelves are garnished with foreign ornaments; our opinions, our tastes, our whole minds, lean, and follow the Past and the Distant, as the eyes of a maid follow her mistress.

¶ The soul created the arts wherever they have flourished. It was in his own mind that the artist sought his model.

It was an application of his own thought to the thing to be done and the conditions to be observed. And why need we copy the Doric or the Gothic model? Beauty, convenience, grandeur of thought, and quaint expression are as near to us as any, and if the American artist will study with hope and love the precise thing to be done by him, considering the climate, the soil, the length of the day, the wants of the people, the habit and form of the government, he will create a house in which all these will find themselves fitted, and taste and sentiment will be satisfied also

¶ Insist on yourself; never imitate. Your own gift you can present every moment with the cumulative force of a whole life's cultivation; but of the adopted talent of another, you have only an extemporaneous half possession. That which each can do best, none but his Maker can teach him. No man yet knows what it is, nor can, till that person has exhibited it. Where is the master who could have taught Shakespeare? Where is the master who could have instructed Franklin, or Washington, or Bacon, or Newton? Every great man is a unique. The Scipionism of Scipio is precisely that part he could not borrow.

¶ If anybody will tell me whom the great man imitates in the original crisis when he performs a great act, I will tell him who else than himself can teach him. Shakespeare will never be made by the study of Shakespeare. Do that which is assigned thee, and thou canst not hope too much or dare too much. There is at this moment, there is for me an utterance bare and grand as that of the colossal chisel of Phidias, or the trowel of the Egyptians, or the pen of Moses, of Dante, but different from all these.

¶ Not possibly will the soul, all rich, all eloquent, with thousand-cloven tongue, deign to repeat itself; but if I can hear what these patriarchs say, surely I can reply to them in the same pitch of voice: for the ear and the tongue are two organs of one nature. Dwell up there in the simple and noble regions of thy life, obey thy heart, and thou shalt reproduce the Foreworld again.

¶ As our Religion, our Education, our Art look abroad, so does our spirit of society. All men plume themselves on the improvement of society, and no man improves.

¶ Society never advances. It recedes as fast on one side as it gains on the other. Its progress is only apparent, like the workers of a treadmill. It undergoes continual changes; it is barbarous, it is civilized, it is Christianized, it is rich, it is scientific; but this change is not amelioration. For everything that is given, something is taken. Society acquires new arts and loses old instincts. What a contrast between the well-clad, reading, writing, thinking American with a watch, a pencil and a bill of exchange in his pocket, and the naked New Zealander, whose property is a club, a spear, a mat and an undivided twentieth of a shed to sleep under. But compare the health of the two men, and you shall see that this aboriginal strength the white man has lost. If the traveler tell us truly, strike the savage with a broadax, and in a day or two the flesh shall unite and heal as if you struck the blow into soft pitch, and the same blow shall send the white to his grave.

¶ The entertainment of the proposition of depravity is the last profligacy and profanation. There is no skepticism, no atheism, but that

AN AMERICAN BIBLE

THE civilized man has built a coach, but has lost the use of his feet. He is supported on crutches, but loses so much support of muscle. He has got a fine Geneva watch, but he has lost the skill to tell the hour by the sun. A Greenwich nautical almanac he has, and so being sure of the information when he wants it, the man in the street does not know a star in the sky. The solstice he does not observe; the equinox he knows as little; and the whole bright calendar of the year is without a dial in his mind.

¶ His notebooks impair his memory; his libraries overload his wit; the insurance-office increases the number of accidents; and it may be a question whether machinery does not encumber; whether we have not lost by refinement some energy, by a Christianity entrenched in establishments and forms, some vigor of wild virtue. For every stoic was a stoic; but in Christendom where is the Christian?

¶ There is no more deviation in the moral standard than in the standard of height or bulk. No greater men are now than ever were. A singular equality may be observed between the great men of the first and of the last ages; nor can all the science, art, religion, and philosophy of the Nineteenth Century avail to educate greater men than Plutarch's heroes, three or four and twenty centuries ago. Not in time is the race progressive. Phocion, Socrates, Anaxagoras, Diogenes, are great men, but they leave no class. He who is really of their class will not be called by their name, but be wholly his own man, and in his turn the founder of a sect.

¶ The arts and inventions of each period are only its

costume, and do not invigorate men. The harm of the improved machinery may compensate its good. Hudson and Bering accomplished so much in their fishing-boats as to astonish Parry and Franklin, whose equipment exhausted the resources of science and art. Galileo, with an opera glass, discovered a more splendid series of facts than any one since. Columbus found the New World in an undecked boat. It is curious to see the periodical disuse and perishing of means and machinery which were introduced with loud laudation a few years or centuries before. ¶ The great genius returns to essential man. We reckoned the improvements of the art of war among the triumphs of science, and yet Napoleon conquered Europe by the Bivouac, which consisted of falling back on naked valor, and disencumbering it of all aid. The Emperor held it impossible to make a perfect army, says Las Casas, "without abolishing our arms, magazines, commissaries and carriages, until, in imitation of the Roman custom, the soldier should receive his supply of corn, grind it in his hand-mill, and bake his bread himself."

¶ Men in all ways are better than they seem. They like flattery for the moment, but they know the truth for their own. It is a foolish cowardice which keeps us from trusting them, and speaking to them rude truth.

SOCIETY is a wave. The wave moves onward, but the water of which it is composed does not ☙ The same particle does not rise from the valley to the ridge. Its unity is only phenomenal. The persons who make up a nation today, next year die, and their experience with them ☙ ☙

¶ And so the reliance on Property, including the reliance on governments which protect it, is the want of self-reliance. Men have looked away from themselves and at things so long that they have come to esteem what they call the soul's progress, namely, the religious, learned and civil institutions, as guards of property, and they deprecate assaults on these, because they feel them to be assaults on property. They measure their esteem of each other, by what each has, and not by what each is. But a cultivated man becomes ashamed of his property, ashamed of what he has, out of new respect for his being. Especially he hates what he has, if he see that it is accidental—came to him by inheritance, or gift, or crime; then he feels that it is not having; it does not belong to him, has no root in him, and merely lies there, because no revolution or no robber takes it away. But that which a man is, does always by necessity acquire, and what the man acquires is permanent and living property, which does not wait the beck of rulers, or mobs, or revolutions, or fire, or storm, or bankruptcies, but perpetually renews itself wherever the man is put.

¶ "Thy lot or portion of life," said the Caliph Ali, "is seeking after thee; therefore be at rest from seeking after it." Our dependence on these foreign goods leads us to our slavish respect for numbers. The political parties meet in numerous conventions; the greater the concourse, and with each new uproar of announcement, The Delegation from Essex! The Democrats from New Hampshire! The Whigs of Maine! the young patriot feels himself stronger than before by a new thousand of eyes and arms. In like manner the reformers summon conventions, and

vote and resolve in multitude. But not so, O friends! will the God deign to enter and inhabit you, but by a method precisely the reverse.

¶ It is only as a man puts off from himself all external support and stands alone, that I see him to be strong and to prevail. He is weaker by every recruit to his banner. Is not a man better than a town? Ask nothing of men, and, in the endless mutation, thou only firm column must presently appear the upholder of all that surrounds thee.

¶ This is ever the difference between the wise and the unwise: the latter wonders at what is unusual: the wise man wonders at the usual.

HE who knows that power is in the soul, that he is weak only because he has looked for good out of him and elsewhere, and, so perceiving, throws himself unhesitatingly on his thought, instantly rights himself, stands in the erect position, commands his limbs, works miracles; just as a man who stands on his feet is stronger than a man who stands on his head. So use all that is called Fortune. Most men gamble with her, and gain all, and lose all, as her wheel rolls. But do thou leave as unlawful these winnings, and deal with Cause and Effect, the chancellors of God. In the Will, work and acquire, and thou hast chained the wheel of Chance, and shall always drag her after thee.

¶ A political victory, a rise of rents, the recovery of your sick, or the return of your absent friend, or some other quite external event, raises your spirits, and you think good days are preparing for you. Do not believe it. It can never

be so. Nothing can bring you peace but the triumph of principles ☙ ☙

¶ Nature is as truly beautiful as it is good, or as it is reasonable, and must as such appear, as it must be done, or be known. Words and deeds are quite different modes of the divine energy. Words are also actions, and actions are a kind of words.

THOSE who are esteemed umpires of taste are often persons who have acquired some knowledge of admired pictures or sculptures, and have an inclination for whatever is elegant; but if you inquire whether they are beautiful souls, and whether their own acts are like fair pictures, you learn that they are selfish and sensual.

¶ The man is only half himself, the other half is his expression ☙ ☙

¶ God has not made some beautiful things, but Beauty is the creator of the universe.

POETRY was all written before Time was, and whenever we are so finely organized that we can penetrate into that region where the air is music, we hear those primal warblings, and attempt to write them down, but we lose ever and anon a word, or a verse, and substitute something of our own, and thus miswrite the poem. The men of more delicate ear write down these cadences more faithfully, and these transcripts, though imperfect, become the songs of the nations.

RALPH WALDO EMERSON

ALL that we call sacred history attests that the birth of a poet is the principal event in chronology. Man, never so often deceived, still watches for the arrival of a brother who can hold him steady to a truth, until he has made it his own ☙ ☙

¶ We know that the secret of the world is profound, but who or what shall be our interpreter, we know not. A mountain ramble, a new style of face, a new person, may put the key into our hands.

CRITICISM is infested with a cant of materialism, which assumes that manual skill and activity is the first merit of all men, and disparages such as say and do not, overlooking the fact that some men, namely, poets, are natural sayers, sent into the world to the end of expression, and confounds them with those whose province is action, but who quit it to imitate the sayers.

¶ It is not meters, but a meter-making argument, that makes a poem—a thought so passionate and alive that, like the spirit of a plant or an animal, it has an architecture of its own, and adorns Nature with a new thing.

THEOLOGIANS think it a pretty air-castle to talk of the spiritual meaning of a ship or a cloud, of a city or a contract, but they prefer to come again to the solid ground of historical evidence; and even the poets are contented with a civil and conformed manner of living, and to write poems from the fancy, at a safe distance from their own experience ☙ ☙

¶ The sign and credentials of the poet are, that he announces that which no man foretold. He is the true and only doctor; he knows and tells; he is the only teller of news, for he was present and privy to the appearances which he describes. He is a beholder of ideas, and an utterer of the necessary and casual.

¶ All men live by truth, and stand in need of expression.

THE Universe has three children, born at one time, which reappear, under different names, in every system of thought, whether they be called cause, operation and effect; or, more poetically, Jove, Pluto, Neptune; or, theologically, the Father, the Spirit and the Son; but which we will call here, the Knower, the Doer and the Sayer. These stand respectively for the love of truth, for the love of good and for the love of beauty. These three are equal. Each person is that which he is essentially, so that he can not be either surmounted or analyzed, and each of these three has the power of the others latent in him, and his own patent.

¶ The beautiful rests on the foundations of the necessary. The soul makes the body.

¶ All men have the thoughts whereof the universe is the celebration.

¶ The poet alone knows astronomy, chemistry, vegetation and animation, for he does not stop at these facts, but employs them as signs.

¶ A beauty not explicable is dearer than a beauty which we can see to the end of.

¶ The people fancy that they hate poetry, and they are all poets and mystics!

¶ The poorest experience is rich enough for all the purposes of expressing thought.

¶ It is dislocation and detachment from the life of God that makes things ugly

¶ Thought makes everything fit for use.

THE vocabulary of an omniscient man would embrace words and images excluded from polite conversation. What would be base, or even obscene, to the obscene, becomes illustrious, spoken in a new connection of thought.

¶ Nature has a higher end, in the production of new individuals, than security, namely, *ascension*, or the passage of the soul into higher forms.

¶ Milton says, that the lyric poet may drink wine and live generously, but the epic poet, he who shall sing of the gods, and their descent into men, must drink water out of a wooden bowl. For poetry is not "Devil's wine," but God's wine

¶ The religions of the world are the ejaculations of a few imaginative men

THE poet knows that he speaks adequately only when he speaks somewhat wildly, or, "with the flower of the mind;" not with the intellect, used as an organ, but with the intellect released from all service, and suffered to take its direction from its celestial life; or, as the ancients were wont to express themselves, not with intellect alone, but with the intellect inebriated by nectar.

READERS of poetry see the factory-village and the railway, and fancy that the poetry of the landscape is broken up by these, for these works of art are not yet consecrated in their reading; but the poet sees them fall within the great Order not less than the beehive or the spider's geometrical web. Nature adopts them very fast into her vital circles, and the gliding train of cars she loves like her own.

¶ We fill the hands and nurseries of our children with all manner of dolls, drums and horses, withdrawing their eyes from the plain face and sufficing objects of Nature, the sun and moon, the animals, the water and stones, which should be their toys.

¶ I quote another man's saying; unluckily, that other withdraws himself in the same way, and quotes me.

¶ If a man is inflamed and carried away by his thoughts, to that degree that he forgets the authors and the public, and heeds only this one dream, which holds him like an insanity, let me read his paper, and you may have all the arguments and histories and criticisms.

RALPH WALDO EMERSON

IT is said, all martyrdoms looked mean when they were suffered. Every ship is a romantic object, except that we sail in. Embark, and the romance quits our vessel, and hangs on every other sail in the horizon ❧ Our life looks trivial, and we shun to record it.

¶ Into every intelligence there is a door which is never closed, through which the Creator passes.

¶ Every roof is agreeable to the eye, until it is lifted; then we find tragedy and moaning women, and hard eyed husbands, and deluges of Lethe, and the men ask, "What 's the news? " as if the old were so bad.

¶ So much of our time is preparation, so much is routine, and so much retrospect, that the pith of each man's genius contracts itself to a very few hours.

NEVER can any advantage be taken of Nature by a trick. The spirit of the world, the great calm presence of the Creator, comes not forth to the sorceries of opium or of wine. The sublime vision comes to the pure and simple soul in a clean and chaste body.

¶ The only thing grief has taught me is to know how shallow it is ❧ ❧

¶ People grieve and bemoan themselves, but it is not half so bad with them as they say. There are moods in which we court suffering, in the hope that here, at least, we shall find reality, sharp peaks and edges of truth ❧ ❧

¶ There are always sunsets, and there is always genius; but only a few hours so serene that we can relish Nature or criticism ❧ ❧

¶ Language is fossil poetry ❧ ❧

¶ Nature and books belong to the eyes that see them ❧

¶ In this great society wide-lying around us, a critical analysis would find very few spontaneous actions. It is almost all custom and gross sense. There are even few opinions, and these seem organic in the speakers, and do not disturb the universal necessity.

¶ Was it Boscovich who found out that bodies never come in contact? Well, souls never touch their objects ❧ An innavigable sea washes with silent waves between us and the things we aim at and converse with. Grief, too, will make us idealists ❧ ❧

¶ The definition of *spiritual* should be, *that which is its own evidence* ❧ ❧

¶ Grief, like all the rest, plays about the surface, and never introduces me into the reality, for contact with which we would even pay the costly price of sons and lovers.

NOTHING is dead: men feign themselves dead, and endure mock funerals and mournful obituaries, and there they stand looking out of the window, sound and well, in some new and strange disguise.

¶ What opium is instilled into all disaster! It shows formidable as we approach it, but there is at last no rough, rasping friction, but the most slippery sliding surfaces. We fall soft on a thought.

IF we could have any security against moods! If the profoundest prophet could be holden to his words, and the hearer who is ready to sell and join the crusade could have any certificate that tomorrow the prophet shall not unsay his testimony!

WE are students of words: we are shut up in schools, and colleges, and recitation rooms, for ten or fifteen years, and come out at last with a bag of wind, a memory of words, and do not know a thing.
¶ We can not use our hands, or our legs, or our eyes, or our arms. We do not know an edible root in the woods, we can not tell our course by the stars, nor the hour of the day by the sun

¶ The human spirit is equal to all emergencies, alone, and man is more often injured than helped by the means he uses

¶ We fetch fire and water, run about all day among the shops and markets, and get our clothes and shoes made and mended, and are the victims of these details, and once in a fortnight we arrive perhaps at a rational moment.

¶ The soul lets no man go without some visitations and holy days of a diviner presence.

¶ Shall not the heart which has received so much, trust the Power by which it lives? May it not quit other leadings, and listen to the Soul that has guided it so gently, and taught it so much, secure that the future will be worthy of the past?

¶ I think I have done well, if I have acquired a new word from a good author; and my business with him is to find my own, though it were only to melt him down into an epithet or an image for daily use.

AS every man at heart wishes the best and not inferior society, wishes to be convicted of his error, and to come to himself, so he wishes that the same healing should not stop in his thought, but should penetrate his will or active power

¶ No society can ever be so large as one man.

¶ The man whose part is taken, and who does not wait for society in anything, has a power which society can not choose but feel.

¶ Every man is wanted, and no man is wanted much

¶ Why have only two or three ways of life, and not thousands?

¶ Rightly, every man is a channel through which Heaven floweth, and whilst I fancied I was criticizing him, I was censuring or rather terminating my own soul.

IS there any religion but this: to know that, wherever in the wide desert of being, the holy sentiment we cherish has opened into a flower, it blooms for me? If none sees it, I see it; I am aware, if I alone, of the greatness of the fact. Whilst it blooms, I will keep sabbath or holy time, and suspend my gloom, and my folly and jokes. Nature is indulged by the presence of this guest.

¶ What is it men love in Genius, but its infinite hope?

MEN are conservatives when they are at least vigorous, or when they are most luxurious. They are conservatives after dinner, or before taking their rest; when they are sick, or aged: in the morning, or when their intellect or their conscience have been aroused, when they hear music, or when they read poetry, they are radicals ❧ ❧

¶ Friends follow the laws of divine necessity; they gravitate to each other.

¶ I do not think the Apollo and the Jove impossible in flesh and blood. Every trait which the artist recorded in stone he had seen in life, and better than his copy.

WORK in every hour, paid or unpaid, see only that thou work, and thou canst not escape the reward: whether thy work be fine or coarse, planting corn, or writing epics, so only it be honest work, done to thine own approbation, it shall earn a reward to the senses as well as to the thought: no matter how often defeated, you are born to victory.

¶ Some natures are too good to be spoiled by praise, and wherever the vein of thought reaches down into the profound, there is no danger from vanity.

¶ He conquers, because his arrival alters the face of affairs. "O Iole! how did you know that Hercules was a god?" "Because," answered Iole, "I was content the moment my eyes fell on him."

¶ Let a man fall into the divine circuits, and he is enlarged.

¶ Obedience to his genius is the only liberating influence.

¶ This is that which we call character—a reserved force which acts directly by presence and without means ❧ ❧

¶ No change of circumstances can repair a defect of character ❧ ❧

DEAR to us are those who love us; the swift moments we spend with them are as compensation for a great deal of misery; they enlarge our life—but dearer are those who reject us as unworthy, for they add another life: they build a heaven before us, whereof we had not dreamed, and thereby supply to us new powers out of the recesses of the spirit, and urge us to new and unattempted performances ❧ ❧

¶ All I know is reception; I am and I have: but I do not get, and when I have decided I had gotten anything I found I did not ❧ ❧.

SOCIETY is frivolous, and shreds its day into scraps, its conversation into ceremonies and escapes. But if I go to see an ingenious man, I shall think myself poorly entertained if he give me nimble pieces of benevolence and etiquette; rather he shall stand stoutly in his place, and let me apprehend, if it were only his existence; know that I have encountered a new and positive quality—great refreshment for both of us.

WE boast our emancipation from many superstitions; but if we have broken any idols, it is through a transfer of the idolatry. What have I gained, that I no longer immolate a bull to Jove, or to Neptune, or a mouse to Hecate, that I do not tremble before the Eumenides, or the Catholic Purgatory, or the Calvinistic Judgment-Day—if I quake at the opinion, the public opinion, as we call it, or at the threat of assault, or contumely, or bad neighbors, or poverty, or mutilation, or at the rumor of revolution, or of murder?

¶ I do not believe in two classes.

¶ The will of the pure runs down from them into other natures, as water runs down from a higher into a lower vessel. This natural force is no more to be withstood than any other natural force

¶ Nothing but itself can copy it.

¶ All things exist in the man tinged with the manners of his soul

A WORD warm from the heart enriches me. I surrender at discretion ☙ How death-cold is literary genius before this fire of life! These are the touches that reanimate my heavy soul, and give it eyes to pierce the dark of Nature ☙ ☙

¶ I should think myself very unhappy in my associates, if I could not credit the best things in history.

¶ Nature never rhymes her children, nor makes two men alike ☙ ☙

¶ The covetousness or the malignity which saddens me, when I ascribe it to society, is my own ☙ I am always environed by myself.

¶ It is disgraceful to fly to events for confirmation of our truth and worth.

THE hero is misconceived and misreported: he can not therefore wait to unravel any man's blunders: he is again on his road, adding new powers and honors to his domain, and new claims on your heart, which will bankrupt you, if you have loitered about the old things, and have not kept your relation to him, by adding to your wealth ☙ ☙

¶ If we are related, we shall meet.

¶ To fill the hour—that is happiness: to fill the hour, and leave no crevice for a repentance or an approval ☙ ☙

¶ Let us be poised, and wise, and our own, today. Let us treat the men and women well: treat them as if they were real—perhaps they are.

¶ If we will take the good we find, asking no questions, we shall have heaping measures.

¶ It is very unhappy, but too late to be helped, the discovery we have made, that we exist. That discovery is called the Fall of Man ❧ ❧

¶ The moment is all, in all noble relations.

DO not craze yourself with thinking, but go about your business anywhere. Life is not intellectual or critical, but sturdy. Its chief good is for well mixed people who can enjoy what they find, without question ❧ Nature hates peeping, and our mothers speak her very sense when they say, " Children, eat your victuals, and say no more of it."

¶ Everything runs to excess: every good quality is noxious, if unmixed, and, to carry the danger to the edge of ruin, Nature causes each man's peculiarity to superabound ❧

¶ Everything good is on the highway.

¶ A man will not be observed in doing that which he can do best. There is a certain magic about his properest action, which stupifies your powers of observation, so that, though it is done before you, you wist not of it. The art of life has a prudency, and will not be exposed.

I KNOW nothing which life has to offer so satisfying as the profound good understanding which can subsist, after much exchange of good offices, between two virtuous men, each of whom is sure of himself, and sure of his friend.

¶ Nature and literature are subjective phenomena; every evil and every good thing is a shadow which we cast ❧ The street is full of humiliations to the proud.

¶ The great gifts are not got by analysis.

¶ A man is a golden impossibility. The line he must walk is a hair's breadth. The wise through excess of wisdom is made a fool ❧ ❧

¶ People forget that it is the eye which makes the horizon, and the rounding mind's eye which makes this or that man a type or representative of humanity with the name of hero or saint ❧ ❧

¶ The soul is not twin-born, but the only begotten, and though revealing itself as child in time, child in appearance, is of a fatal and universal power, admitting no co-life ❧

CHARACTER wants room; must not be crowded on by persons, nor be judged from glimpses got in the press of affairs or on a few occasions. It needs perspective, as a great building. It may not, probably does not, form relations rapidly; and we should not require rash explanation, either on the popular ethics, or on our own, of its action ❧ ❧

GOD delights to isolate us every day, and hide from us the past and the future. We would look about us, but with grand politeness. He draws down before us an impenetrable screen of purest sky, and another behind us of purest sky; "You will not remember," He seems to say; "and you will not expect." All good conversation, manners and action come from spontaneity, which forgets usages, and makes the moment great. Nature hates calculators; her methods are saltatory and impulsive.

¶ The universe is the bride of the soul.

BUT ah! presently comes a day, or is it only a half-hour, with its angel-whispering, which discomfits the conclusions of nations and of years! Tomorrow again, everything looks real and angular, the habitual standards are reinstated, commonsense is as rare as genius—is the basis of genius, and experience is hands and feet to every enterprise—and yet, he who should do his business on this understanding would be quickly bankrupt. Power keeps quite another road than the turnpikes of choice and will; namely, the subterranean and invisible tunnels and channels of life

¶ There is nothing settled in manners, but the laws of behavio r yield to the energy of the individual.

¶ I have learned that I can not dispose of other people's facts; but I possess such a key to my own, as persuades me, against all their denials, that they also have a key to theirs

¶ A man should not go where he can not carry his whole sphere or society with him—not bodily the whole circle of his friends, but atmospherically.

¶ All things sooner or later fall into place.

WHY sickness, they say, and thy puny habit, require that thou do this or avoid that, but know that thy life is a flitting state, a tent for a night, and do thou, sick or well, finish that stint. Thou art sick, but shalt not be worse, and the universe, which holds thee dear, shall be the better ❧ ❧

¶ A gentleman never dodges: his eyes look straight forward, and he assures the other party, first of all, that he has been met ❧ ❧

¶ What is it that we seek, in so many visits and hospitalities? Is it your draperies, pictures, and decorations? Or, do we not insatiably ask, Was a man in the house?

¶ Everybody we know surrounds himself with a fine house, fine books, conservatory, gardens, equipage, and all manner of toys, as screens to interpose between himself and his guests ❧ ❧

I AM explained without explaining, I am felt without acting, and where I am not. Therefore, all just persons are satisfied with their own praise. They refuse to explain themselves, and are content that new actions should do them that office. They believe that we communicate

without speech, and above speech, and that no right action of ours is quite unaffecting to our friends, at whatever distance; for the influence of action is not to be measured by miles.

¶ Elegance comes of no breeding, but of birth.

¶ You can not give anything to a magnanimous person. After you have served him, he at once puts you in debt by his magnanimity.

NO man at last believes that he can be lost, nor that the crime in him is as black as in the felon. Because the intellect qualifies in our own case the moral judgments. For there is no crime to the intellect. That is antinomian or hypernomian, and judges law as well as fact.

¶ The gift, to be true, must be the flowing of the giver unto me, correspondent to my flowing unto him. When the waters are at level, then my goods pass to him, and his to me. All his are mine, all mine his.

¶ No rent-roll nor army-list can dignify skulking and dissimulation: and the first point of courtesy must always be truth, as really all the forms of good-breeding point that way.

¶ A beautiful form is better than a beautiful face; a beautiful behavior is better than a beautiful form: it gives a higher pleasure than statues or pictures; it is the finest of the fine arts.

AN AMERICAN BIBLE

NATURE, as we know her, is no saint. Her darlings, the great, the strong, the beautiful, are not children of our law, do not come out of the Sunday School, nor weigh their food, nor punctually keep the Commandments. If we will be strong with her strength, we must not harbor such disconsolate consciences, borrowed too from the consciences of other nations.

¶ Everything that is called fashion and courtesy humbles itself before the cause and fountain of honor, creator of titles and dignities, namely, the heart of love.

¶ It seems as if the day was not wholly profane, in which we have given heed to some natural object.

¶ A sainted soul is always elegant.

MAN lives by pulses; our organic movements are such; and the chemical and ethereal agents are undulatory and alternate; and the mind goes antagonizing on, and never prospers but by fits. We thrive by casualties. Our chief experiences have been casual.

¶ The most attractive class of people are those who are powerful obliquely, and not by the direct stroke: men of genius, but not yet accredited: one gets the cheer of their light, without paying too great a tax.

¶ The service a man renders his friend is trivial and selfish compared with the service he knows his friend stood in readiness to yield to him, alike before he had begun to serve his friend, and now also.

¶ The difference between landscape and landscape is small, but there is a great difference in the beholders.

¶ The expectation of gratitude is mean, and is continually punished by the total insensibility of the obliged person.

¶ It is a great happiness to get off without injury and heart-burning, from one who has had the ill luck to be served by you.

¶ I find that I am not much to you; you do not need me; you do not feel me; then I am thrust out of doors, though you proffer me house and lands.

¶ It is an instance of our faith in ourselves that men never speak of crime as lightly as they think: or every man thinks a latitude safe for himself, which is nowise to be indulged to another. The act looks very differently on the inside, and on the outside: in its quality, and in its consequences.

WHAT *is* rich? Are you rich enough to help anybody? to succor the unfashionable and the eccentric? rich enough to make the Canadian in his wagon, the itinerant with his consul's paper which commends him "to the charitable," the swarthy Italian with his few broken words of English, the lame pauper hunted by overseers from town to town, even the poor insane or besotted wreck of man or woman, feel the noble exception of your presence and your house, from the general bleakness and stoniness; to make such feel that they were greeted with a voice which made them both remember and hope?

¶ What is vulgar, but to refuse the claim on acute and conclusive reasons? What is gentle, but to allow it, and give their heart and yours one holiday from the national caution? Without the rich heart, wealth is an ugly beggar.

THE law of benefits is a difficult channel, which requires careful sailing, or rude boats. It is not the office of a man to receive gifts. How dare you give them? We wish to be self-sustained. We do not quite forgive a giver. The hand that feeds us is in some danger of being bitten. We can receive anything from love, for that is a way of receiving it from ourselves; but not from any one who assumes to bestow. We sometimes hate the meat which we eat, because there seems something of degrading dependence in living by it.

"Brother, if Jove to thee a present make,
Take heed that from his hands thou nothing take."

¶ We ask the whole. Nothing else will content us. We arraign society, if it do not give us, besides earth, and fire, and water, opportunity, love, reverence and objects of veneration.

¶ He is a good man who can receive a gift well.

WHEN that love which is all-suffering, all-abstaining, all-inspiring, which has vowed to itself that it will be a wretch and also a fool in this world, sooner than soil its white hands by any compliances, comes into our streets and houses—only the pure and aspiring can know its face, and the only compliment they can pay it is to own it.

WE are such lovers of self-reliance that we excuse in a man many sins, if he will show us a complete satisfaction in his position, which asks no leave to be, of mine, or any man's good opinion. But any deference to some eminent man or woman of the world forfeits all privilege of nobility. He is an underling: I have nothing to do with him; I will speak with his master.

¶ Necessity does everything well.

OUR tokens of compliment and love are for the most part barbarous. Rings and other jewels are not gifts, but apologies of gifts. The only gift is a portion of thyself. Thou must bleed for me. Therefore, the poet brings his poem; the shepherd, his lamb; the farmer, corn; the miner, a gem; the sailor, coral and shells; the painter, his picture; the girl, a handkerchief of her own sewing.

¶ The world is mind precipitated, and the volatile essence is forever escaping again into the state of free thought.

¶ We receive glances from the heavenly bodies, which call us to solitude, and foretell the remotest future. The blue zenith is the point in which romance and reality meet.

GOOD sense and character make their own forms every moment, and speak or abstain, take wine or refuse it, stay or go, sit in a chair or sprawl with children on the floor, or stand on their head, or what else soever, in a new and aboriginal way: and that strong will is always in fashion, let who will be unfashionable.

¶ No services are of any value, but only likeness. When I have attempted to join myself to others by services, it proved an intellectual trick—no more. *They eat your service like apples, and leave you out.* But love them, and they feel you, and delight in you all the time.

¶ There is nothing so wonderful in any particular landscape as the necessity of being beautiful under which every landscape lies. Nature can not be surprised in undress. Beauty runs everywhere.

¶ If the king is in the palace, nobody looks at the walls.

¶ No man is quite sane; each has a vein of folly in his composition, a slight determination of blood to the head, to make sure of holding him hard to some one point which Nature had taken to heart.

¶ Let the victory fall where it will, we are on that side.

¶ Nature is loved by what is best in us.

¶ No man can write anything, who does not think that what he writes is for the time the history of the world; or do anything well, who does not esteem his work to be of importance.

¶ Manhood first, and then gentleness.

¶ We are escorted on every hand through life by spiritual agents, and a beneficent purpose lies in wait for us

¶ Let the stoics say what they please, we do not eat for the good of living, but because the meat is savory and the appetite is keen.

¶ Exaggeration is in the course of things. Nature sends no creature, no man into the world, without adding a small excess of his proper quality.

¶ We talk of deviations from natural life, as if artificial life were not also natural.

¶ Let us be men instead of woodchucks, and the oak and the elm shall gladly serve us, though we sit in chairs of ivory on carpets of silk.

THE wise man is the State. He needs no army, fort or navy—he loves men too well; no bribe, or feast or palace, to draw friends to him; no vantage-ground, no favorable circumstance. He needs no library, for he has not done thinking; no church, for he is a prophet; no statute-book, for he has the lawgiver; no money, for he has value; no road, for he is at home where he is; no experience, for the life of the Creator shoots through him, and looks from his eyes.

¶ Things have their laws, as well as men; and things refuse to be trifled with.

¶ By fault of our dullness and selfishness, we are looking up to Nature; but when we are convalescent, Nature will look up to us.

¶ The boundaries of personal influence it is impossible to fix, as persons are organs of moral or supernatural force.

¶ We are encamped in Nature, not domesticated.

¶ Our exaggeration of all fine characters arises from the fact that we identify each in turn with the soul. But there are no such men as we fable; no Jesus, nor Pericles, nor Cæsar, nor Angelo, nor Washington, such as we have made.

¶ Each man is a hint of the truth, but far enough from being that truth, which yet he quite newly and inevitably suggests to us.

¶ What is strange, too—there never was in any man sufficient faith in the power of rectitude to inspire him with the broad design of renovating the State on the principle of right and love.

¶ The power of love, as the basis of a State, has never been tried.

¶ Every act hath some falsehood of exaggeration in it.

¶ I verily believe if an angel should come to chant the chorus of the moral law, he would eat too much gingerbread, or take liberties with private letters, or do some precious atrocity.

¶ We consecrate a great deal of nonsense, because it was allowed by great men. There is none without his foible.

THIS is the history of government—one man does something which is to bind another. A man who can not be acquainted with me taxes me; looking from afar at me, ordains that a part of my labor shall go to this or that whimsical end, not as I, but as he happens to fancy. Behold the consequence. Of all debts, men are least willing to pay the taxes. What a satire is this on government! Everywhere they think they get their money's worth, except for these ❧ This undertaking for another is the blunder which stands in colossal ugliness in the governments of the world.

¶ There is no end to the consequences of the act.

¶ We know nothing rightly, for want of perspective ❧ ❧

¶ Every actual State is corrupt. Good men must not obey the laws too well.

¶ Nature seems to exist for the excellent.

¶ Any laws but those which men make for themselves are laughable.

¶ The sanity of society is a balance of a thousand insanities.

¶ The less government we have, the better—the fewer laws, and the less confided power.

¶ Surely nobody would be a charlatan who could afford to be sincere.

ARE there not women who fill our vase with wine and roses to the brim, so that the wine runs over and fills the house with perfume; who inspire us with courtesy; who unloose our tongues, and we speak; who anoint our eyes, and we see? We say things we never thought to have said; for once, our walls of habitual reserve vanished, and left us at large; we were children playing with children in a wide field of flowers ❧ Steep us, we cried, in these influences, for days, for weeks, and we shall be sunny poets, and will write out in many-colored words the romance that you are.

¶ He is a rich man who can avail himself of all men's faculties. He is the richest man who knows how to draw a benefit from the labors of the greatest number of men, of men in distant countries and in past time.

IF the aristocrat is only valid in fashionable circles, and not with truckmen, he will never be a leader in fashion; and if the man of the people can not speak on equal terms with the gentleman, so that the gentleman shall perceive that he is already really of his own order, he is not to be feared ❧ ❧

THERE will always be a government of force, where men are selfish; and when they are pure enough to abjure the code of force, they will be wise enough to see how these public ends of the post-office, of the highway, of commerce, and the exchange of property, of museums and libraries, of institutions of art and science, can be answered ❧ ❧

¶ Wild liberty develops iron conscience. Want of liberty, by strengthening law and decorum, stupifies conscience.

¶ I wish to speak with all respect of persons, but sometimes I must pinch myself to keep awake, and preserve the due decorum.

I COUNT him a great man who inhabits a higher sphere of thought, into which other men rise with labor and difficulty; he has but to open his eyes to see things in a true light, and in large relations; whilst they must make painful corrections, and keep a vigilant eye on many sources of error. He is great who is what he is from nature, and who never reminds us of others.

CHARACTER is higher than intellect. Thinking is the function. Living is the functionary. The stream retreats to its source. A great soul will be strong to live as well as strong to think. Does he lack organ or medium to impart his truths? He can still fall back on his elemental force of living them. This is a total act. Thinking is a partial act. Let the grandeur of justice shine in his affairs. Let the beauty of affection cheer his lowly roof. Those "far from fame," who dwell and act with him, will feel the force of his constitution in the doings and passages of the day, better than it can be measured by any public and designed display. And time shall teach him that the scholar loses no hour which the man lives. Herein he unfolds the sacred germ of his instinct, screened from influence. Thus, what is lost in seemliness is gained in strength.

LET man learn that everything in Nature, even motes and feathers, goes by law and not by luck, and that what he sows he reaps. By diligence and self-command, let him put the bread he eats at his own disposal, that he may not stand in bitter and false relations to other men; for the best good of wealth is freedom. Let him practise the minor virtues. How much of human life is lost in waiting! Let him not make his fellow-creatures wait. How many words and promises are promises of conversation! Let his be words of fate.

¶ Better be a nettle in the side of your friend than his echo.

THE motive of science was the extension of man, on all sides, into Nature, till his hands should touch the stars, his eyes see through the earth, his ears understand the language of beast and bird and the sense of the wind; and through his sympathy heaven and earth should talk with him.

NO truth so sublime but it may be trivial tomorrow in the light of new thoughts. People wish to be settled; only as far as they are unsettled is there any hope for them. Life is a series of surprises. We do not guess today the mood, the pleasure, the power of tomorrow, when we are building up our being. Of lower states—of acts of routine and sense—we can tell somewhat; but the masterpieces of God, the total growths and universal movements of the soul, He hideth; they are incalculable.

AND what is genius but finer love, a love impersonal, a love of the flower and perfection of things, and a desire to draw a new picture or copy of the same? It looks to the cause and life: it proceeds from within outward, while talent goes from without inward. Talent finds its models and methods and ends in society, exists for exhibition, and goes to the soul only for power to work ☙ Genius is its own end, and draws its means and the style of its architecture from within, going abroad only for audience and spectator, as we adapt our voice and phrase to the distance and character of the ear we speak to. All your learning of all literatures would never enable you to anticipate one of its thoughts or expressions, and yet each is natural and familiar as household words. Here about us coils forever the ancient enigma, so old and so unutterable. Behold! there is the sun, and the rain, and the rocks: the old sun, the old stones. How easy were it to describe all this fitly: yet no word can pass. Nature is a mute, and man, her articulate speaking brother, lo! he also is a mute. Yet when genius arrives, its speech is like a river, it has no straining to describe, more than there is straining in Nature to exist. When thought is best, there is most of it. Genius sheds wisdom like perfume, and advertises us that it flows out of a deeper source than the foregoing silence, that it knows so deeply and speaks so musically because it is itself a mutation of the thing it describes. It is sun and moon and wave and fire in music, as astronomy is thought and harmony in masses of matter.

HUBBARD

MAN! I wonder what a man really is! Starting from a single cell, this seized upon by another, and out of the Eternal comes a particle of the Divine Energy that makes these cells its home. Growth follows, cell is added to cell, and there develops a man — a man whose body, two-thirds water, can be emptied by a single dagger-thrust and the spirit given back to its Maker in a moment.

SIXTY generations have come and gone since Cæsar trod the Roman Forum.

¶ The pillars against which he often leaned still stand. The thresholds over which he passed are there. The pavements ring beneath your tread as they once rang beneath his

¶ Three generations and more have come and gone since Napoleon trod the streets of Toulon contemplating suicide.

¶ Babes in arms were carried by fond mothers to see Lincoln, the candidate for President.

¶ These babes have grown into men, are grandfathers, possibly, with whitened hair, furrowed faces, looking

calmly forward to the end, having tasted all that life holds in store for them.

¶ And yet Lincoln lived but yesterday!

¶ You can reach back into the past and grasp his hand, and look into his sad and weary eyes. A man!

¶ Weighted with the sins of his parents, grandparents, great-grandparents, who fade off into dim spectral shapes in the dark and dreamlike past. No word of choice has he in the selection of his father and mother; no voice in the choosing of environment. Brought into life without his consent, and pushed out of it against his will—battling, striving, hoping, cursing, waiting, loving, praying; burned by fever, torn by passion, checked by fear, reaching for friendship, longing for sympathy, hungering for love, clutching—nothing.

¶ My heart goes out to you, O man, because I can not conceive of any being greater, nobler, more heroic, more tenderly loving, loyal, unselfish and enduring than you are.

¶ All the love I know is man's love.

¶ All the forgiveness I know is man's forgiveness.

¶ All the sympathy I know is man's sympathy.

¶ And hence I address myself to man—to you—and you I would serve.

¶ The fact that you are a human being brings you near to me. It is the bond that unites us. I understand you because you are a part of myself.

¶ You may like me, or not—it makes no difference. If ever you need my help I am with you.

¶ Often we can help each other most by leaving each other alone; at other times we need the hand-grasp and the word of cheer ❧ ❧

¶ I am only a man—a mere man—but in times of loneliness think of me as one who loves his kind.

¶ What your condition is in life will not prejudice me either for or against you.

¶ What you have done or not done will not weigh in the scale ☙ ☙

¶ If you have been wise and prudent I congratulate you, unless you are unable to forget how wise and good you are—then I pity you.

¶ If you have stumbled and fallen and been mired in the mud, and have failed to be a friend to yourself, then you of all people need friendship, and I am your friend ☙ ☙

¶ I am the friend of convicts, insane people and fools—successful and unsuccessful, college-bred and illiterate.

¶ You all belong to my church.

¶ I could not exclude you if I would.

¶ But if I should shut you out I would then close the door upon myself and be a prisoner indeed.

¶ The spirit of friendship that flows through me, and of which I am a part, is your portion too.

¶ The race is one, and we trace to a common Divine ancestry ☙ ☙

¶ I offer you no reward for being loyal to me, and surely I do not threaten you with pain, penalty and dire disaster if you are indifferent to me.

¶ You can not win me by praise, promises or adulation.

¶ You can not shut my heart toward you, even though you deny and revile me.

¶ Only the good can reach me, and no thought of love you send me can be lost or missent.

¶ All the kindness you feel for me should be given those

nearest you, and it shall all be passed to your credit, for you yourself are the record of your thoughts, and no error can occur in the account.

¶ You belong to my church, and always and forever my friendship shall follow you, yet never intrude.

¶ I do not ask you to incur obligations nor make promises.

¶ There are no dues. I do not demand that you shall do this or not do that. I issue no commands.

¶ I can not lighten your burden, and perhaps I should not even if I could, for men grow strong through bearing burdens ☙ ☙

¶ If I can I will show you how to acquire strength to meet all your difficulties and face the duties of the day.

¶ It is not for me to take charge of your life, for surely I do well if I look after one person.

¶ If you err it is not for me to punish you. We are punished by our sins not for them.

¶ Soon or late I know you will see that to do right brings good, and to do wrong brings misery, but you will abide by the law and all good things be yours. I can not change these laws—I can not make you exempt from your own blunders and mistakes.

¶ And you can not change the eternal laws for me, even though you die for me.

¶ But perhaps I can point you the pathway that leads to love, truth and usefulness, and this I want to do because I am your friend.

¶ And then by pointing you the way I find it myself ☙ ☙

¶ You belong to me—you are a member of my church. All are members of my church. None is excluded nor can be excluded.

¶ So over the plains and prairies, over the mountains and seas, over the cities and towns, in palaces, tenements, moving-wagons, dugouts, cottages, hovels, sleeping-cars, autos, day-coach, caboose, cab, in solitary cells behind prison-bars, or wandering out under the stars, my heart goes out to you, whoever you are, wherever you are, and I wish you well.

¶ Only love do I send and a desire to bless and benefit.

¶ Men are under the domain of Natural Law as much as bees. Men succeed only by working with other men and for other men.

¶ Man's business is to work—to surmount difficulties, to endure hardship, to solve problems, to overcome the inertia of his own nature: to turn chaos into cosmos by the aid of system—this is to live!

¶ Keep in your heart a shrine to the ideal, and upon this altar let the fire never die.

¶ A child does not need a religion until he is old enough to evolve one, and then he must not be robbed of the right of independent thinking by having a fully prepared plan of salvation handed out to him.

¶ Until men grant to women all the rights which they demand for themselves, they will dwell in a Spiritual Siberia

¶ Be a creator, not merely a creature and a consumer

AN AMERICAN BIBLE

TAKE an inventory of your spiritual assets. How do you stand on these? Mark yourself ten where you are perfect; then the rest mark down to about where you are, and see how it looks. Faith, system, energy, service, loyalty, purpose, kindness, economy, industry, courtesy, initiative, intention, frankness, evolution, education, fellowship, patience, courage, responsiveness, tenacity, ambition, harmony, prudence, integrity, obedience, thoroughness, mutuality, mastership, fraternity, endurance, enthusiasm, equanimity, good-cheer, reciprocity, cleanliness, helpfulness, personality, self-respect, orderliness, punctuality, self-control, co-operation, self-reliance, truthfulness, self-sacrifice, perseverance, individuality, concentration

¶ No man is damned eternally as long as he tries.

THIS secret, which I am about to impart, is the most valuable and far-reaching of any known to man. It is the key to health, happiness, wealth, power, success. It is the Open Sesame to Paradise, here and now.
¶ A secret is something known only to a few. Often the best way to retain a secret is to let others help you to keep it
¶ The only way to retain love is to give it away—art and religion the same.
¶ This secret, which I am about to impart, will cause no thrill, save in the hearts of those who already know it.
¶ And all I can do for you, anyway, is to tell you the things you know, but which possibly you do not know you know until I tell you.

¶ Nature is the best guide of which we know, and the love of simple pleasures is next, if not superior, to religion

¶ A wise man does not need advice, and a fool will not take it

¶ We are brothers to all who have trod the earth.

¶ We want to do what is best for ourselves, and we have discovered that what is best for ourselves is best for others.

SO here, then, is the secret: Let motion equal emotion.

¶ Must I elucidate? Very well, I will: There is only one thing in the world, and that is Energy. This Energy takes a myriad million forms: and its one peculiarity is that it is always in motion. It has three general manifestations: atmosphere, hydrosphere, lithosphere—or, if you prefer, air, water and rock.

¶ From air, water and rock we get fungi and mosses; and then from these spring vegetation. Disintegrating vegetation gives us animal life; and from the animal to the vegetable kingdom, and the vegetable to the animal—with the constant interchange of gas, water and solid—gives us Nature's eternal program.

¶ In Nature there is nothing inanimate. Everything is alive; everything is going somewhere, or else coming back; nothing is static. Fixity is the one impossible thing

¶ And the fallacy of fixity has been the one fatal error of theology and all philosophies in the past.

¶ Progress consists in getting away from the idea of the static

¶ Nature's one business is to absorb and to dissipate—to attract and repel—to take in and give out. And everything which Nature makes is engaged in the same business.
¶ Man takes in carbon and gives off nitrogen.
¶ The plant takes in nitrogen and gives off carbon ☙ ☙
¶ All things are in motion, ebb and flow, action and reaction, cause and effect, swirl and whirl.
¶ Centripetal and centrifugal forces make our life on the planet Earth possible.
¶ The heart rests between beats. That which we call static is merely equilibrium.
¶ The tiger crouches for one of two reasons: to spring or to die ☙ ☙
¶ And death is a form of life. Death is a combination where the balance is lost, and gas, water and solids are in wrong proportions. The only thing then is to dissolve the body and use in new masses the substances that composed it.
¶ Man is the instrument of Energy. And if you wish to call this energy God, or the First Principle, or The Unknowable, there will be no quarrel. We will only divide when you insist on calling it a Super-Something, or a Superior Being ☙ ☙
¶ If there is any Being superior to man, we have thus far not the slightest evidence of His existence. Man is a part of the Divine Energy.
¶ Also, there are no unique men, although men differ in quality, but not so much as we often think. What one man has attained, other men may attain.
¶ To talk about a Superior Being is a dip to superstition, and is just as bad as to let in an Inferior Being or a Devil.
¶ When you once attribute effects to the will of a personal

God, you have let in a lot of little gods and devils—then sprites, fairies, dryads, naiads, witches, ghosts and goblins, for your imagination is reeling, riotous, drunk, afloat on the flotsam of superstition. What you know then does n't count. You just believe, and the more you believe the more do you plume yourself that fear and faith are superior to science and seeing.

¶ What I am now telling you is Science, and Science is the classified knowledge of the common people.

¶ Man is a transformer of energy ∞ This energy plays through him. In degree he can control it; or at least he can control his condition as a transmitter.

¶ And the secret of being a good transmitter is to allow motion to equal emotion.

¶ To be healthy and sane and well and happy, you must work with your hands as well as with your head.

¶ The cure for grief is motion.

¶ The recipe for strength is action.

¶ To have a body that is free from disease and toxins, you must let motion equal emotion.

¶ Love for love's sake creates a current so hot that it blows out the fuse. But love that finds form in music, sculpture, painting, poetry and work is divine and beneficent beyond words ∞ ∞

¶ That is, love is an inward emotion, and if stifled, thwarted and turned back upon itself, tends to gloom, melancholy, brooding, jealousy, rage and death ∞ But love that is liberated in human effort attracts love; so a current is created and excess emotion is utilized, for the good not only of the beloved, but also of the race. The love that lasts is a trinity—I love you because you love the things

that I love. Static love soon turns to hate, or, to be more exact, try to make love a fixity and it dies.

¶ A lover out of a job is a good man for a girl to avoid.

¶ Safety lies in service. Going the same way, we will go hand in hand.

¶ Religion that takes the form of ecstacy, with no outlet in the way of work, is dangerous. This way horror lies. Emotion without motion tends to madness and despair.

¶ Expression must equal impression. If you study you must also create, write, teach, give out. Otherwise, you will become a Plaster-of-Paris cat or a brass monkey. If great joy has come to you, pass it along, and thus do you double it. You are the steward of any gift the gods have given you, and you answer for their use with your life. Do not obstruct the divine current. Use your knowledge and use it quickly, or it will disintegrate and putrefy.

¶ The school where the child learns, and then goes home and tells what he has learned, approaches the ideal. On the other hand, the college that imparts knowledge but supplies no opportunity for work is faulty in the extreme. A school for adults that does not supply work as well as facts is false in theory and vicious in practice. Its pupils do not possess health, happiness or power, except on a fluke.

¶ Emotion balanced by motion eliminates dead tissue and preserves sanity. For lack of motion congestion follows.

¶ Most sickness comes from a failure to make motion balance emotion. Impress and express; inhale and exhale; work and play; study and laugh; love and labor; exercise and rest. Study your own case and decide to get the most out of life. The education of invalids is a terrific waste.

¶ Sickness, unhappiness, ignorance, all tend to inefficiency. And inefficiency is the only sin.

¶ Realize that you are a Divine Transformer.

¶ Make motion equal emotion, and you will eliminate fear, round out the century run, and be efficient to the last. And to live long and well is to accept life in every phase—even death itself—and find it good.

¶ To think is natural, and if not intimidated or coerced a man will evolve a philosophy of life that is useful and beneficent

¶ Remember this, you can always find excuses for not doing the things which you do not want to do.

¶ Ozone and friendship will be our stimulants—let the drugs, tobacco and strong drink go forever. Natural joy brings no headaches and no heartaches. Get busy!

¶ The man who blesses—who makes the world better—is the true priest.

¶ Do not dump your woes upon other people—keep the sad story of your life to yourself.

¶ What a superb thing it would be if we were all big enough in mind to see no slights, accept no insults, cherish no jealousies, and to admit into our heart no hatred!

¶ That which perfects humanity can not destroy any religion except a bad one.

¶ The wide domain of Happiness has never been mapped, but Sorrow has been surveyed and known in every part.

¶ To talk well is a talent, but to be a good listener is a fine art.

¶ Music vibrates through a man's being and rouses him to a higher life.

¶ A splendid woman is usually the daughter of her father, just as strong men have noble mothers.

THE supreme prayer of my heart is not to be learned, rich, famous, powerful or even "good," but simply to be radiant. I desire to radiate health, cheerfulness, calm courage and good-will.

¶ I wish to live without hate, whim, jealousy, envy, fear. I wish to be simple, honest, frank, natural, clean in mind and clean in body, unaffected—to say, "I do not know," if it be so, and to meet all men on an absolute equality—to face any obstacle and meet every difficulty unabashed and unafraid.

¶ I wish others to live their lives, too—up to their highest, fullest and best. To that end I pray that I may never meddle, interfere, dictate, give advice that is not wanted, or assist when my services are not needed. If I can help people I'll do it by giving them a chance to help themselves; and if I can uplift or inspire, let it be by example, inference and suggestion, rather then by injunction and dictation. That is to say, I Desire to be Radiant—to Radiate Life!

¶ I do not fear Nature, but I fear for the man who sets himself in opposition to Nature.

¶ We must breathe more, laugh more and love more

¶ Conformists die, but heretics live on forever.

A RELIGION of just being kind would be a pretty good religion—don't you think so? But a religion of kindness and useful effort is nearly a perfect religion. We used to think it was a man's belief concerning a dogma that would fix his place in eternity. This was because we believed that God was a grumpy, grouchy old gentleman, stupid, touchy and dictatorial. A really good man would not damn you, even if you did n't like him; but a bad man would. As our ideas of God changed, we ourselves changed for the better. Or, as we thought better of ourselves we thought better of God. It will be character that locates our place in another world, if there is one, just as it is our character that fixes our place here. We are weaving character every day, and the way to weave the best character is to be kind and to be useful. Think right, act right; it is what we think and do that makes us what we are.

¶ To know the great men dead is compensation for having to live with the mediocre.

¶ It is easy to get everything you want, provided you first learn to do without the things you can not get.

MAY it please the Court, I arise to present certain reasons why judgment should not be passed upon humanity. The time has not yet arrived when it is fair, reasonable, proper or right to judge my kind. Man is not yet created—he is only in process. I have a few excuses to make for him.

¶ Emerson says, "I have not yet seen a man." That is to say, he had never seen a man as excellent as the man he could imagine. And he thought the man that one man could create in imagination would some day become an actual, living reality. Before the act comes the thought; before the building is complete, we draw the plans. This is true in all our activities—we have the feeling, the desire, the idea, the thought, and after this comes the deed. So Deity has the desire for a perfect man, and the universe is working toward that achievement.

¶ All the men we now see are fractional men—parts of men. To get a really great man we have to take the virtues of a score of men and omit the faults.

¶ The great man now is only supremely great after he is well dead, or to people who see him from a distance. To those who have to live with him he is at times more or less of a trial—a tax upon the patience and good nature of his friends.

¶ For the individual, Nature has little thought—her care is for the race. What her intentions are we think we, in part, know. She desires to incarnate herself in the form of perfect men and women. The reason we know this is because it is the chief instinct in the minds of the best and strongest men and women to grow, to evolve, to become. After every achievement comes discontent. After

every mountain scaled there are heights beyond. Always and forever we are lured and urged on. Hope, prayer, desire, aspiration are yearnings for perfection. For many this hope of perfection is centered in their children; and with all, in moments of calm, the needle points toward the North. Deity creates through man—we are the Divine Will.

¶ The old idea, now happily discarded by all thoughtful people, that man loves darkness rather than light is a libel on the race and a denial of the wisdom and goodness of the Supreme Intelligence. Men have sought to enslave other men, and these slaves struggling with their gyves and fetters have done many things so strange, erratic and violent that it looked like self-destruction, but so far as we know the life of the present race, there has ever been progress and a movement forward. The normal man hungers and yearns after righteousness. It is, of course, admitted that progress has often taken a zigzag course, as ships tack and beat up against the wind at sea, and at times humanity's craft has been becalmed, and we seemingly had lost our reckoning; but such periods of drifting have been followed by a lifting of the fog, when the forward movement was true and rapid.

WHEN certain unmarried men, who had lost their capacity to sin, sat indoors, breathing bad air, and passed resolutions about what was right and what wrong, making rules for the guidance of the people, instead of trusting to the natural, happy instincts of the individual, they ushered in the Dark Ages. These are the gentlemen who blocked human evolution absolutely for a thousand

years. They dethroned the Universal Intelligence and set up a theogony founded on bad air, indigestion and fear. And yet, in absolute fairness, the fact that there were prehistoric races that have vanished, like the mound-builders, the cliff-dwellers and the Aztecs, and left no successors, gives ground for reasoning that these people were self-destroyed, through failure to adjust themselves to the Divine Economy. Then there are the civilizations that once existed in Egypt, Assyria, Greece and Rome, which were destroyed by a failure to obey the divine law, but which in dying, like a rotting log that nourishes a bank of violets, have supplied to us rich legacies of truth and beauty. After all her seeming failure, Nature, or the Universal Energy—or God, if you please—persistently kept on filling the hearts of men with a desire for perfection, so that today millions of people are studying the history of the nations gone, in order that they may avoid the pitfalls of the past.

A man is a transient, conscious, reasoning manifestation of Universal Energy; and the reason that Nature does not care for the individual is because in dying the man is not destroyed or lost. The particle of energy which made the man has simply changed its form.

¶ The very fact that we now, in this time and place, are trying to understand the present by studying the past, so that we may make a forecast of the future, and help ourselves by helping others, is proof in itself that the heart of the race is right.

¶ The thought of the race for the first time in history is monistic—we are all one. We are part and particle of each other. To injure another is to injure yourself, is becoming

fixed in the race instinct. This is the dominant idea of our time—reciprocity. In business, the transaction where only one side prospers is immoral. Mutuality is the watchword in all of man's relations with man. Government exists only for the increased happiness of the governed—he that is greatest among you shall be your servant. These are the ideas that have in the past been held by a few and these precious few have usually been killed for giving expression to their thoughts. Now they are everywhere expressed, and are gradually becoming fixed in the race consciousness. Righteousness will yet become a habit.

¶ Man could behold the Infinite, if only he would not stand in his own shadow.

¶ Don't pry the day open with a liquid jimmy, or Nemesis will surely pinch you.

THE other day I wrote to a banker-friend inquiring as to the responsibility of a certain person. The answer came back thus: "He is a Hundred-Point man in everything and anything he undertakes." I read the telegram and then pinned it up over my desk where I could see it. That night it sort of stuck in my memory. I dreamed of it. The next day I showed the message to a fellow I know pretty well, and said, "I 'd rather have that said of me than to be called a great this or that."

¶ Oliver Wendell Holmes has left on record the statement that you could not throw a stone on Boston Common without caroming on three poets, two essayists, and a playwright ❧ ❧

¶ Hundred-Point men are not so plentiful.

¶ A Hundred-Point man is one who is true to every trust; who keeps his word; who is loyal to the firm that employs him; who does not listen for insults nor look for slights; who carries a civil tongue in his head; who is polite to strangers, without being "fresh;" who is considerate toward servants; who is moderate in his eating and drinking; who is willing to learn; is cautious and yet courageous.

¶ Hundred-Point men may vary much in ability, but this is always true—they are safe men to deal with, whether drivers of drays, motormen, clerks, cashiers, engineers or presidents of railroads.

¶ Paranoiacs are people who are suffering from fatty enlargement of the ego. They want the best seat in the synagogue, they demand bouquets, compliments, obeisance, and in order to see what the papers will say next morning, they sometimes obligingly commit suicide.

The paranoiac is the antithesis of the Hundred-Point man. The paranoiac imagines he is being wronged, and that some one has it in for him, and that the world is down on him. He is given to that which is strange, peculiar, uncertain, eccentric and erratic.

¶ The Hundred-Point man may not look just like all other men, or dress like them, or talk like them, but what he does is true to his own nature. He is himself.

¶ He is more interested in doing his own work than in what people will say about it. He does not consider the gallery. He acts his thought, and thinks little of the act.

¶ I never knew a Hundred-Point man who was not brought up from early youth to make himself useful and to economize in the matter of time and money.

¶ Necessity is ballast.

¶ The paranoiac, almost without exception, is one who has been made exempt from work. He has been petted, waited upon, coddled, cared for, laughed at and chuckled to.

¶ The excellence of the old-fashioned big family was that no child got an undue amount of attention. The antique idea that the child must work for his parents until the day he was twenty-one was a deal better for the youth than to let him get it into his head that his parents must work for him.

¶ Nature intended that we should all be poor—that we should earn our bread every day before we eat it.

¶ When you find the Hundred-Point man you will find one who lives like a person in moderate circumstances, no matter what his finances are. Every man who thinks he has the world by the tail and is about to snap its demnition head off for the delectation of mankind, is unsafe, no matter how great his genius in the line of specialties.

¶ The Hundred-Point man looks after just one individual, and that is the man under his own hat; he is the one who does not spend money until he earns it; who pays his way; who knows that nothing is ever given for nothing; who keeps his digits off other people's property. When he does not know what to say, why, he says nothing, and when he does not know what to do, does not do it. We should mark on moral qualities, not merely mental attainment or proficiency, because in the race of life only moral qualities count. We should rate on judgment, application and intent. Men who, by habit and nature, are untrue to a trust are dangerous just in proportion as they are clever. I would like to see a university devoted to turning out safe men instead of merely clever ones.

¶ How would it do for a college to give one degree, and one only, to those who are worthy—the degree of H. P.? ¶ Would it not be worth striving for, to have a college president say to you, over his own signature: "He is a Hundred-Point man in everything and anything he undertakes?"

GENIUS is only the power of making continuous efforts. The line between failure and success is so fine that we scarcely know when we pass it: so fine that we are often on the line and do not know it. How many a man has thrown up his hands at a time when a little more effort, a little more patience, would have achieved success. As the tide goes clear out, so it comes clear in. In business, sometimes, prospects may seem darkest when really they are on the turn. A little more persistence, a little more effort, and what seemed hopeless failure may turn to glorious success. There is no failure except in no longer trying. There is no defeat except from within, no really insurmountable barrier save our own inherent weakness of purpose.

¶ Life is a gradual death. There are animals and insects that die on the instant of the culmination of the act for which they were created. Success is death, and death, if you have bargained wisely with Fate, is Victory.

¶ Experience is the germ of power.

¶ Be sincere, but don't be too serious—at the last, nothing matters much.

¶ Avoid the pleasures that leave a burnt-sienna taste in your mouth.

¶ The only way to abolish a serving class is for all to join it.

¶ Any man who can quietly override the wishes and ambitions of other men is first well feared, and then thoroughly hated.

¶ An ounce of performance is worth a pound of preachment

THE old and once popular view of life that regarded man as a sinful, lost, fallen, despised, despicable and damned thing has very naturally tended to kill in him enthusiasm, health and self-reliance. Probably it has shortened the average length of life more than a score of years

¶ When man comes to realize that he is part and particle of the Divine Energy that lives in all he sees and feels and hears, he will, indeed, be in a position to claim and receive his birthright. And this birthright is to be healthy and happy

¶ The Religion of Humanity does not seek to placate the wrath of a Non-Resident Deity, nor does it worship an Absentee God.

¶ It knows nothing of gods, ghosts, goblins, sprites, fairies, devils and witches. I would not know a god if I saw one coming down the street in an automobile.

¶ If ever a man existed who had but one parent, this fact of his agamogenesis would not be any recommendation

to us, nor would it make special claim on our reverence and regard. Rather, it would place him outside of our realm, so that what he might do or say would not be vital to us. He would be a different being from us, therefore his experiences would not be an example for us to follow.

¶ The religion of humanity knows nothing of a vicarious atonement, justification by faith, miraculous conception. transubstantiation, original sin, Hell, Heaven, or the efficacy of baptism as a saving ordinance.

¶ It does not know whether man lives again as an individual after he dies or not.

¶ It is not so much interested in knowing whether a book is "inspired" as whether it is true.

¶ It does not limit the number of saviors of the race, but believes that any man or woman who makes this world a better place is in a degree a "savior" of mankind. It knows that the world is not yet saved from ignorance, superstition and incompetence, nor redeemed from a belief in miracles. And hence it believes that there must be saviors yet to come.

¶ It believes that the supernatural is the natural not yet understood

¶ The religion of Humanity is essentially monistic—it believes that there is but one thing in the world. This one thing has been called by many names: the Divine Energy, the Universal Intelligence, the First Principle and "God." This one thing has a million myriad manifestations. It incarnates itself as primordial gas, as matter as vegetation, as animal life.

¶ Its highest manifestation is man.

¶ If you are asked what a man is, the definition would be:

Man is a transient, thinking, conscious, reasoning, and sometimes unreasonable manifestation of Divine Energy.

¶ But man is not yet created—he is only in process. When you read history and find from what distance the race has come, and see what tremendous progress has been made, say within twenty-five years, one thinks of the future possibilities of Man with reverence and awe.

¶ And the part we now play, as forerunners and Messiahs of the Coming Man, is enough to call out all our sense of sublimity, all our love, all our heroism, all our devotion.

¶ We have ceased to look upon the race with scorn and suspicion; ceased to calumniate and libel our kind by calling man a worm of the dust, born in sin and conceived in iniquity; ceased to drone that pitiable untruth, "and there is no health in us;" ceased to disparage human reason; ceased to talk about "bodily pleasures" and "worldliness," as if to enjoy life and do the world's work were base, sinful and wrong.

¶ To devote ourselves to the service of Mankind, and to realize that we can help ourselves, only by helping others, this is the Religion of Humanity. By this religion and through it we attain Health, Happiness and Prosperity, here and now. We eliminate fear, sickness and poverty, only as we cease to break Nature's laws, and by recognizing and having faith in the Supreme Intelligence of which we are a part.

¶ This Intelligence is a form of motion—it is Energy—and we as parts of it are successful just in the degree that we move with it.

¶ Sanity consists in service. When we work for others, we benefit ourselves. To clutch for an exclusive good is to lose.

¶ Wisdom is the distilled essence of intuition, corroborated and proved by experience. And Wisdom tells us that life and life in abundance lies only in work, love, laughter—and work. And when I use the word work, I mean work with head, heart and hand.

¶ The law sent us our relatives, but, thank God, we can choose our friends ourselves.

¶ The sculptor produces the beautiful statue by chipping away such parts of the marble block as are not needed—it is a process of elimination.

¶ The test is this: Which do you love most, Victory or Truth?

¶ Don't make promises—make good!

¶ A man may belong to the Superior Class, but if his bones are full of pain and his mind perplexed, his social station availeth little.

WORK to please yourself and you develop and strengthen the artistic conscience. Cling to that and it shall be your mentor in times of doubt; you need no other. There are writers who would scorn to write a muddy line, and would hate themselves for a year and a day should they dilute their thought with the platitudes of the fear-ridden people. Be yourself and speak your mind today, though it contradict all you have said before. And above all, in art, work to please yourself—

that other self which stands over and behind you, looking over your shoulder, watching your every act, word and deed—knowing your every thought.

¶ Michelangelo would not paint a picture to order. "I have a critic who is more exacting than you," said Meissonier, "it is my other self." Rosa Bonheur painted pictures just to please her other self, and never gave a thought to any one else; and having painted to please herself, she made her appeal to the great common heart of humanity—the tender, the noble, the receptive, the earnest, the sympathetic, the lovable. That is why Rosa Bonheur stands first among the women artists of all time; she worked to please her other self. That is the reason Rembrandt, who lived at the time Shakespeare lived, is today without a rival in portraiture. He had the courage to make an enemy. When at work he never thought of any one but his other self, and so he infused soul into every canvas. The limpid eyes look down into yours from the walls and tell of love, pity, earnestness and deep sincerity. Man, like Deity, creates in his own image, and when he portrays some one else, he pictures himself, too—this provided his work is art.

¶ If it is but an imitation of something seen somewhere, or done by some one else, or done to please a patron with money, no breath of life has been breathed into its nostrils, and it is nothing, save possibly dead perfection—no more. It is easy to please your other self? Try it for a day. Begin tomorrow morning and say: "This day I will live as becomes a man. I will be filled with good-cheer and courage I will do what is right; I will work for the highest; I will

put soul into every hand-grasp, every smile, every expression—into all my work. I will live to satisfy my other self." You think it is easy? Try it for a day.

¶ Belief is an error if it excludes belief in its opposite.

¶ Individuality is a departure from a complete type, and so is never perfect.

¶ The germ of greatness is in every man, but we fall victims of arrested development.

¶ Immortality is reserved alone for those who have been despised and rejected of men.

¶ Mankind is moving toward the light, and such is our faith now in the Divine Intelligence, that we do not believe that in our hearts were planted aspirations and desires that are to work our undoing.

¶ Society does not punish those who sin, but those who sin and conceal not cleverly.

¶ The heroic man does not pose; he leaves that for the man who wishes to be thought heroic.

DID you know: That lawyers are men; and judges are men; and that all laws are and were made by men; and that all priests and preachers are men; and that all religions were made and formulated by men; ¶ And that all books were written by men;

¶ And that all of the justice we know is man's justice;
¶ And that what we call God's justice is only man's idea of what he would do if he were God;
¶ And that this idea changes as man changes;
¶ And that all love is man's love;
¶ And all compassion, man's compassion;
¶ And all sympathy, man's sympathy;
¶ And all forgiveness, man's forgiveness;
¶ And that there is nothing finer, greater, nobler in the world than man;
¶ And that all beings, spirits and persons greater than man have been, and are, the creation of man's mind;
¶ And that man is not yet created, but only in process of creation;
¶ And that in his present transitional state he has partially abandoned intuition without fully getting control of his intellect;
¶ And that all laws, creeds and dogmas are of only transient value, if of value at all; and should be eliminated when they no longer minister to human happiness;
¶ And that now, for the first time in the history of the world, a very large number of people know these things; and are exercising their brains;
¶ And that the brain is an organ and grows strong by use;
¶ And that through right thinking we are gradually learning to control our bodies, our tempers, our desires, our imaginations;
¶ And that the imagination is a searchlight which reveals the future;
¶ And that by the use of imagination we now see Paradise

ahead; a Paradise of increasing effort, work, endeavor—and increasing power; a Paradise of this world, that is to come through health, work, simplicity, honesty, mutuality, reciprocity and love?

¶ Society supplies a relish for solitude.

¶ The pathway to success is in serving humanity. By no other means is it possible, and this truth is so plain and patent that even very simple folk recognize it.

¶ A friend is Nature's masterpiece.

¶ Any system can be defeated by one single man who places himself out of harmony with it.

THE desire for friendship is strong in every human heart. We crave the companionship of those who understand. The nostalgia of life presses, we sigh for "home," and long for the presence of one who sympathizes with our aspirations, comprehends our hopes, and is able to partake of our joys. A thought is not our own until we impart it to another, and the confessional seems to be a crying need of every human soul.

¶ One can bear grief, but it takes two to be glad.

¶ We reach the Divine through some one, and by dividing our joy with this one we double it, and come in touch with the Universal. The sky is never so blue, the birds never sing so blithely, our acquaintances are never so gracious, as when we are filled with love for some one else.

¶ Being in harmony with one we are in harmony with all.

The lover idealizes and clothes the beloved with virtues that exist only in his imagination. The beloved is consciously or unconsciously aware of this, and endeavors to fulfil the high ideal; and in the contemplation of the transcendent qualities that his mind has created, the lover is raised to heights otherwise impossible.

¶ Should the beloved pass from this earth while such a condition of exaltation exists, the conception is indelibly impressed upon the soul, just as the last earthly view is said to be photographed upon the retina of the dead.

¶ The highest earthly relationship is in its very essence fleeting, for men are fallible, and living in a world where the material wants jostle, and time and change play their ceaseless parts, gradual obliteration comes and disillusion enters. But the memory of a sweet affinity once fully possessed, and snapped by Fate at its supremest moment, can never die from out the heart. All other troubles are swallowed up in this; and if the individual is of too stern a fiber to be completely crushed into the dust, time will come bearing healing, and the memory of that once ideal condition will chant in his heart a perpetual eucharist.

¶ And I hope the world has passed forever from the nightmare of pity for the dead; they have ceased from their labors and are at rest.

¶ But for the living, when death has entered and removed the best friend, Fate has done her worst; the plummet has sounded the depths of grief, and thereafter nothing can inspire terror.

¶ At one fell stroke all petty annoyances and corroding cares are sunk into nothingness.

¶ The memory of a great love lives enshrined in undying

amber. It affords a ballast 'gainst all the storms that blow, and although it lends an unutterable sadness, it imparts an unspeakable peace. Where there is this haunting memory of a great love lost, there are also forgiveness, charity and sympathy that make the man brother to all who suffer and endure.

¶ The individual himself is nothing: he has nothing to hope for, nothing to lose, nothing to win, and this constant memory of the high and exalted friendship that was once his is a nourishing source of strength; it constantly purifies the mind and inspires the heart to nobler living and diviner thinking. The man is in communication with Elemental Conditions ☙ ☙

¶ To have known an ideal friendship, and have it fade from your grasp and flee as a shadow before it is touched with the sordid breath of selfishness, or sullied by misunderstanding, is the highest good.

¶ And the constant dwelling in sweet, sad recollection of the exalted virtues of the one that is gone, tends to crystallize these very virtues in the heart of him who meditates them.

¶ One great, strong, unselfish soul in every community would actually redeem the world.

¶ An ounce of loyalty is worth a pound of cleverness.

¶ It may be proved with much certainty that God intends no man to live in this world without working.

¶ Take off your hat to the man who minds his own business.

ELBERT HUBBARD

CHRISTIANITY supplies a Hell for the people who disagree with you and a Heaven for your friends.

¶ The distinguishing feature of Christianity is the hypothesis that man is born in sin and conceived in iniquity; that through Adam's fall we sinned all, and to save us from eternal death or eternal damnation, the Son of God died on the cross, and this Son was God, Himself. These things are still in its creeds and confessions of faith. Has the Roman Catholic Church or any of the orthodox Protestant churches officially repudiated its creed, and made a new one founded on industry, reciprocity, sweetness and light?

¶ Christianity is not a unique religion. It has traits in common with many other religions. It is a conglomeration of Judaism and Egyptian mythology, with the protests of Jesus and the ideas of Paul fused in the pomps and pride of Rome. It is a combination of morality and superstition, and they never form a chemical mixture. Man is the only creature in the animal kingdom that sits in judgment on the work of the Creator and finds it bad—including himself and Nature. God, personally, we are told, looked upon His work and called it good. There is where the clergy of Christendom take issue with Him.

¶ No greater insult was ever offered to God than the claim that His chief product, man, is base at heart and merits damnation

¶ Be moderate in the use of all things, save fresh air and sunshine

¶ Better mend one fault in yourself than a hundred in your neighbor.

AN AMERICAN BIBLE

FROM being regarded as The Book, the Bible is now looked upon as one of many books, and is only worthy of respect as it instructs and inspires. We read it with the same reverence that we read Emerson and Whitman.

¶ The preacher was once a commanding figure in every community. Now he is regarded as a sort of poor relation. The term "spiritual adviser" is only a pleasantry. We go to the businessman for advice, not the priest. If a book is listed on the "Index," all good Catholics read it in order to know how bad it is.

¶ Those who institute heresy trials have no power to punish—they only advertise.

¶ Christianity was evolved, as all religions have been—it was not inspired. It grew in a natural way and it declined by the same token.

¶ Whether is has benefited the race is a question which we need not discuss now. That it ministered to poverty and disease is true, and that it often created the ills which it professed to cure is equally a fact.

¶ Poverty, ignorance, repression, superstition, coercion, disease, with nights of horror and days of fear, are slinking away into the past; and they have slunk further and further away, the more Christianity's clutch upon the throat of the race has been loosened.

¶ The night is past—the day is at hand! The East is all aglow! Health, happiness, freedom and joy are all calling to us to arise and sing our matin to labor. Our prayer is, "Give us this day our daily work, and we will earn our daily bread."

¶ Our religion is one of humanity. Our desire is to serve. We know that we can help ourselves only as we help others,

and that the love we give away is the only love we keep.

¶ We have no fears for the future, for we have no reason to believe that the Power which cares for us in this life will ever desert us in another.

¶ He has achieved success who has lived well, laughed often and loved much.

¶ Know what you want to do, hold the thought firmly, and do every day what should be done, and every sunset will see you that much nearer the goal.

¶ Nothing that can be poured out of a bottle and taken with a spoon will take the place of a sawbuck.

¶ Bring me cheerful messages, or none!

¶ Creeping into the lives of men everywhere is the thought that co-operation is better than competition—we need one another. And by giving much we will receive much.

¶ Education is an achievement, not a bequest.

¶ We need an education which fits a boy to get a living, creates a desire for more education, implants ideals of service, and lastly, teaches him how to spend leisure in a rational manner. Then we can get along with less government.

¶ Humanity wants help, the help of strong, sensible, unselfish men.

THAT is good which serves—man is the important item, this earth is the place, and the time is now. So all good men and women and all churches are endeavoring to make earth, heaven and all agree that to live now and here the best one can, is the fittest preparation for a life to come.

¶ We no longer accept the doctrine that our natures are rooted in infamy, and that the desires of the flesh are cunning traps set by Satan, with God's permission, to undo us. We believe that no one can harm us but ourselves, that sin is misdirected energy, and that there is no devil but fear, and that the universe is planned for good. On every side we find beauty and excellence held in the balance of things. We know that work is a blessing, that Winter is as necessary as Summer, that night is as useful as day, that death is a manifestation of life, and just as good. We believe in the Now and Here. We believe in You, and we believe in a Power that is in Ourselves that makes for Righteousness.

¶ These things have not been taught us by the rich—a Superior Class who governed us and to whom we paid taxes and tithes—we have simply thought things out for ourselves, and in spite of them.

¶ We have listened to Coleridge, Emerson, Brisbane, Charles Ferguson and others, who said: "You should use your reason and separate the good from the bad, the false from the true, the useless from the useful. Be yourself and think for yourself; and while your conclusions may not be infallible they will be nearer right than the conclusions forced upon you by those who have a personal interest in keeping you in ignorance. You grow through

exercise of your faculties, and if you do not reason now you will never advance. We are all sons of God, and it doth not yet appear what we shall be. Claim your heritage!

¶ Hate is a ptomaine, good-will is a panacea.

¶ Once we thought work was a curse; then it came to us that it was a necessary evil; and yesterday the truth dawned upon us that it is a blessed privilege.

¶ Life is a search for power.

¶ In a world where death is, there is no time to hate

IN this matter of bodily health, just a few plain rules suffice. And these rules fairly followed soon grow into a personal habit. And the habit is a pleasure.

¶ Fortunately, we do not have to superintend our digestion, our circulation, the work of the millions of pores that form the skin, or the action of the nerves.

¶ Folks who get fussy about their digestion and assume a personal charge of nerves, have "nerves," and are apt to have no digestions.

¶ "I have a pain in my side," said the woman to the busy doctor

¶ "Forget it!" was the curt advice.

¶ Get the Health Habit, and forget it, is excellent advice. It is the same with your soul as it is with your body

¶ The man who is always stewing about his soul has a very small and insignificant one.

¶ You don't have to trouble about your soul's salvation.

¶ Everything in the universe worth saving will be saved.
¶ Don't worry.
¶ That advice of the busy doctor should be used by the preacher, and when the black-ant breed come around fussing about their souls, the advice should be, "forget it!"

IN courts of law the phrase "I believe" has no standing. Never a witness gives testimony but that he is cautioned thus, "Tell us what you know, not what you believe."
¶ In theology, belief has always been regarded as more important than that which your senses say is so.
¶ Almost without exception "belief" is a legacy, an importation—something borrowed, an echo, often an echo of an echo.
¶ The Creed of the Future will begin, "I know," not, "I believe." And this creed will not be forced upon people. It will carry with it no coercion, no blackmail, no promise of an eternal life of idleness and ease if you accept it, and no threat of hell if you don't. It will have no paid, professional priesthood, claiming honors, rebates and exemptions, nor will it hold vast estates free from taxation. It will not organize itself into a system, marry itself to the State, and call on the police for support. It will be so reasonable, so in the line of self-preservation, that no sane man or woman will reject it. And when we really begin to live it, we will cease to talk about it.
¶ As a suggestion and first rough draft, I submit this—
I KNOW:
¶ That I am here,
¶ In a world where nothing is permanent but change.

¶ And that in degree I, myself, can change the form of things ❧ ❧
¶ And influence a few people;
¶ And that I am influenced by these and other people;
¶ That I am influenced by the example and by the work of men who are no longer alive;
¶ And that the work I now do will in degree influence people who may live after my life has changed into other forms ❧ ❧
¶ That a certain attitude of mind and habit of action on my part will add to the peace, happiness and well-being of other people,
¶ And that a different thought and action on my part will bring pain and discord to others.
¶ That to better my own condition I must practice mutuality ❧ ❧
¶ That bodily health is necessary to continued and effective work;
¶ That I am largely ruled by habit;
¶ That habit is a form of exercise;
¶ That up to a certain point, exercise means increased strength or ease in effort;
¶ That all life is the expression of spirit;
¶ That my spirit influences my body;
¶ And my body influences my spirit;
¶ That the universe to me is very beautiful;
¶ And everything and everybody in it good and beautiful;
¶ When my body and my spirit are in harmonious mood;
¶ That my thoughts are hopeful and helpful unless I am filled with fear,

¶ And that to eliminate fear my life must be dedicated to useful work—work in which I forget myself;
¶ That fresh air in abundance and moderate, systematic exercise in the open are the part of wisdom;
¶ That I can not afford, for my own sake, to be resentful nor quick to take offense;
¶ That happiness is a great power for good,
¶ And that happiness is not possible without moderation and equanimity;
¶ That time turns all discords into harmony if men will but be kind and patient,
¶ And that the reward which life holds out for work is not idleness nor rest, nor immunity from work, but increased capacity, GREATER DIFFICULTIES, MORE WORK.

¶ Complete success alienates a man from his fellows, but suffering makes kinsmen of us all.

¶ He is best educated who is most useful.

TEACHING things out of season is a woful waste of time. It is also a great consumer of nerve-force, for both pupil and teacher.
¶ For instance, the English plan of having little boys of eight study Latin and Greek killed a lot of boys, and probably never helped a single one to shoulder life's burden and be a better man.
¶ Knowledge not used, like anything else not used, is objectionable and often dangerous.
¶ Nature intends knowledge for service, not as an ornament or for purposes of bric-a-brac.

¶ "Delay adolescence—delay adolescence!" cries Stanley Hall. The reason is plain. The rareripe rots. What boy well raised, of ten or twelve, can compare with your street gamin who has the knowledge and the shrewdness of a grown up broker! But the Arab never becomes a man.

¶ The awkward and bashful boy from the country—with mind slowly ripening in its rough husk, gathering gear as he goes, securing knowledge in order to use it, and by using it, making it absolutely his own, and gaining capacity for more—is the type that scores.

¶ The priestly plan of having one set of men do all the thinking, and another set all the work, is tragedy for both.

¶ To quit the world of work in order to get an education is as bad as quitting the world of work and struggle in order to be "good." The tendency of the classical education is to unfit the youth for work. He gains knowledge, like the gamin, in advance of his needs.

¶ The boy of eighteen who enters college and graduates at twenty-two, when he comes home wants to run his father's business. Certainly he will not wash windows.

¶ He has knowledge, but no dexterity—he has learning, but no competence.

¶ He owns a kit of tools, but does not know how to use them. And now, if his father is rich, a place is made for him where he can do no damage, a genteel and honorable place, and he hypnotizes himself and deceives his friends with the fallacy that he is really doing something.

¶ In the meantime the plain and alert young man brought up in the business keeps the chimes on the barrel, otherwise 't would busticate.

¶ Use and acquaintance should go hand in hand. Skill

must be applied. All great writers learned to write in just one way—by writing. To acquire the kit is absurd—get the tools one at a time as you need them.

¶ College has just one thing to recommend it, and that is the change of environment that it affords the pupil. This is what does him good—new faces, new scenes, new ideas, new associations. The curriculum is nil—if it keeps the fledgling out of mischief it accomplishes its purpose. But four years in college tends to ossification instead of fluidity—and seven years means the pupil gets caught and held by environment: he stays too long.

¶ Alexander von Humboldt was right—one year in any college is enough for any man. One year gives him inspiration and all the spirit of good there is in it; a longer period fixes frats, fads and fancies in his noodle as necessities.

¶ Men are great only as they train on. College may place you in the two-thirty list, but you get into the free-for-all only by letting the Bunch take your dust.

¶ Happy is the man, like Ralph Waldo Emerson, who is discarded by his Alma Mater, or like Henry Thoreau, who discarded her.

¶ In any event—in God's name, get weaned!

IF you have health, you probably will be happy; and if you have health and happiness, you will have all the wealth you need, even if not all you want.

¶ Health is the most natural thing in the world. It is natural to be healthy, because we are a part of Nature —we are Nature. Nature is trying hard to keep us well, because she needs us in her business.

¶ Nature needs man so he will be useful to other men.

¶ To center on one's self, and forget our relationship to society, is to summon misery, and misery means disease.
¶ The rewards of life are for service.
¶ And the penalties of life are for selfishness.
¶ Human service is the highest form of self-interest for the person who serves.
¶ We preserve our sanity, only as we forget self in service.
¶ Unhappiness is an irritant. It affects the heart-beats or circulation first; then the digestion; and the person is ripe for two hundred nineteen diseases, and six hundred forty-two complications.
¶ The recipe for good health is this: Forget it.
¶ What we call diseases are merely symptoms of mental conditions.
¶ Our bodies are automatic, and thinking about your digestion does not aid you. Rather it hinders, since the process of thinking, especially anxious thinking, robs the stomach of its blood, and transfers it to the head.
¶ If you are worried enough, digestion will stop absolutely.
¶ The moral is obvious: Don't Worry.
¶ There are three habits which, with but one condition added, will give you everything in the world worth having, and beyond which the imagination of man can not conjure forth a single addition or improvement. These habits are the Work Habit, the Health Habit and the Study Habit.
¶ If you are a man and have these habits, and also have the love of a woman who has these same habits, you are in Paradise now and here, and so is she.
¶ Health, Books and Work, with Love added, are a solace for all the stings and arrows of outrageous fortune—a defense 'gainst all the storms that blow; for through their

use you transmute sadness into mirth, trouble into ballast, pain into joy.

¶ Do you say that religion is still needed?

¶ Then I answer that Work, Study, Health and Love constitute religion. Moreover, any religion that leaves any of these out is not religion, but fetish.

¶ Yet most formal religions have pronounced the love of man for woman and woman for man an evil thing.

¶ They have proclaimed labor a curse.

¶ They have said that sickness was sent from God; and they have whipped and scorned the human body as something despicable, and thus have placed a handicap on health, and made the doctor a necessity.

¶ And they have said that mental attainment was a vain and frivolous thing, and that our reason was a lure to lead us on to the eternal loss of our soul's salvation.

¶ Now, we deny it all, and again proclaim that these will bring you all the good there is: Health, Work, Study—Love!

¶ Work means safety for yourself and service to mankind. Health means much happiness and potential power. Study means knowledge, equanimity and the evolving mind. Love means all the rest!

¶ But Love must be a matter of reciprocity, not a one-sided affair. "I love you because you love the things that I love."

¶ A man who marries a woman in order to educate her falls a victim to the same fallacy that a woman does who marries a man expecting to reform him.

¶ If you marry a woman who is not on your mental wire, you 'll either go down to her level or you will live in a

water-tight compartment and go to purgatory through mental asphyxiation.

¶ Choose this day the habits you would have rule you.

¶ Man is a creating animal, and the natural desire of the child to "make things" should never be discouraged.

¶ Civilization is the expeditious way of doing things.

¶ The divine in Man is the only hint we get in life that there is anything divine in the universe.

¶ Men who fight with folks of little worth win nothing.

¶ Any man who has a job has a chance!

¶ The truth is that in human service there is no low or high degree: the woman who scrubs is as worthy of respect as the man who preaches.

¶ Friendships, for the most part are real, substantial and lasting. They are built on positive qualities, while enmities are a vapor that only awaits the sunshine, to be dissipated into nothingness.

¶ The folks who do big things are not in bondage to their bodies

¶ Every duty well done makes the next duty easier to do.

¶ If you don't know what to do, suppose you don't

AN AMERICAN BIBLE

I THINK I know what life is for, although I'm not quite sure. I think love is given us so we can see a soul. And this soul we see is the highest conception of excellence and truth we can bring forth. This soul is our reflected self. And from seeing what one soul is, we imagine what all souls may be—and thus we reach God, who is the Universal Soul.

¶ Falling in love is the beginning of all wisdom, all sympathy, all compassion, all art, all religion; and in its larger sense is the one thing in life worth doing.

¶ Thought of getting safely out of the world has no part in the life of the Enlightened Man—to live fully while he is here is his problem—one world at a time is enough for him.

¶ If college education were made compulsory by the State, and one-half of the curriculum consisted of actual, useful, manual labor, most of our social ills would be solved and we would be well on the highway toward the Ideal City.

¶ We can do without being loved, but we can not afford to live without love.

¶ A man's theories are apt to smile sadly at his practice, over the gaping gulf that separates the ideal from the real.

¶ A seer is the scout of civilization.

¶ Recipe for success: Subdue yourself—devote yourself.

MOST of the work of doctors in the past has been to prescribe for symptoms, the difference between actual disease and a symptom being something that the average man does not yet even know.

¶ And the curious point is that on these points all physicians, among themselves, are fully agreed, what I say here being merely truism, triteness and commonplace.

¶ Last week, in talking with an eminent surgeon, he said: "I have performed over a thousand operations of laparotomy, and my records show that in every instance, except the cases of habit, the individual was given to what you call the 'Beecham habit'."

¶ The people you see waiting in the lobbies of doctors' offices are, in a vast majority of cases, suffering through poisoning caused by an excess of food. Coupled with this goes the bad results of imperfect breathing, irregular sleep, lack of exercise and improper use of stimulants, or the thought of fear, jealousy and hate.

¶ All these things, or any one of them, will, in very many persons, cause fever, chills, cold feet, congestion and faulty elimination

¶ To administer drugs to a man suffering from malnutrition caused by a desire to "get even," and a lack of fresh air, is simply to compound his troubles, shuffle his maladies and get him ripe for the ether cone and the scalpel

¶ Nature is forever trying to keep people well, and most so called "disease" (which word means merely lack of ease) is self-limiting, and tends to cure itself.

¶ If you have appetite, do not eat too much.

¶ If you have no appetite, do not eat at all.

¶ Be moderate in the use of all things, save fresh air and sunshine ☙ ☙

¶ The one theme of Ecclesiastes is moderation.

¶ Buddha wrote it down that the greatest word in any language is "equanimity."

¶ William Morris said the the finest blessing of life was systematic, useful work.

¶ Saint Paul declared that the greatest thing in life was love ☙ ☙

¶ Moderation, equanimity, work and love—you need no other physician.

¶ In so stating I lay down a proposition agreed to by all physicians; which was expressed by Hippocrates, the father of all medicine, and then repeated in better phrase by Epictetus, the slave, to his pupil, the great Roman Emperor, Marcus Aurelius, and which has been known to every thinking man and woman since: Moderation, Equanimity, Work and Love!

¶ A thought is mental dynamite.

¶ To benefit others you must be reasonably happy: there must be animation through useful activity, good cheer, kindness and health—health of mind and health of body.

¶ To succeed you must get out of your groove and change safety for experience. And anyway, does n't stability lie in motion?

¶ To eliminate the needless and keep the good is the problem of progress.

IT is qualities that fit a man for a life of usefulness, not the mental possession of facts.

¶ The school that best helps to form character, not the one that imparts the most information, is the college the future will demand.

¶ I do not know of a single college or university in the world that focuses on qualities, excepting Tuskegee.

¶ At Harvard, Yale, Dartmouth, Columbia and Princeton, cigarettes are optional, but a stranger, seeing the devotion to them, would surely suppose the practice of cigarette smoking was compulsory.

¶ The boy who does not acquire the tobacco habit at college is regarded as eccentric.

¶ Many college professors teach the cigarette habit by example ☙ ☙

¶ At all our great colleges gymnasium work is optional. Instead of physical culture there is athletics, and those who need the gymnasium most are ashamed to be seen there ☙ ☙

¶ How would the scientific cultivation of these do?

Bodily Qualities—Health of digestion, circulation, breathing, manual skill, vocal speech, and ease in handling all muscles ☙ ☙

Mental Qualities—Painstaking, patience, decision, perseverance, courage, following directions, tact, concentration, insight, observation, mental activity, accuracy and memory ☙ ☙

Moral Qualities—Putting one's self in another's place, or thoughtfulness for others, which includes kindness, courtesy, good cheer, honesty, fidelity to a promise, self-control, self-reliance and self-respect.

I BELIEVE in the Motherhood of God.

¶ I believe in the blessed Trinity of Father, Mother and Child.

¶ I believe that God is here, and that we are as near Him now as ever we shall be. I do not believe He started this world a-going and went away and left it to run itself.

¶ I believe in the sacredness of the human body, this transient dwelling-place of a living soul, and so I deem it the duty of every man and every woman to keep his or her body beautiful through right thinking and right living

¶ I believe that the love of man for woman, and the love of woman for man is holy; and that this love in all its promptings is as much an emanation of the Divine Spirit as man's love for God, or the most daring hazards of the human mind.

¶ I believe in salvation through economic, social and spiritual freedom.

¶ I believe John Ruskin, William Morris, Henry Thoreau, Walt Whitman and Leo Tolstoy to be Prophets of God, who should rank in mental reach and spiritual insight with Elijah, Hosea, Ezekiel and Isaiah.

¶ I believe that men are inspired today as much as ever men were.

¶ I believe we are now living in Eternity as much as ever we shall.

¶ I believe that the best way to prepare for a Future Life is to be kind, live one day at a time, and do the work you can do the best, doing it as well as you can.

¶ I believe we should remember the week-day to keep it holy

¶ I believe there is no devil but fear.

¶ I believe that no one can harm you but yourself.

¶ I believe in my own divinity—and yours.

¶ I believe that we are all sons of God, and it doth not yet appear what we shall be.

¶ I believe the only way we can reach the Kingdom of Heaven is to have the Kingdom of Heaven in our hearts.

¶ I believe in every man minding his own business.

¶ I believe in Freedom—social, economic, domestic, political, mental, spiritual.

¶ I believe in sunshine, fresh air, friendship, calm sleep, beautiful thoughts.

¶ I believe in the paradox of success through failure.

¶ I believe in the purifying process of sorrow, and I believe that death is a manifestation of life.

¶ I believe the Universe is planned for good.

¶ I believe it is possible that I shall make other creeds, and change this one, or add to it, from time to time as new light may come to me.

¶ When in doubt, mind your own business.

¶ To love one's friends, to bathe in life's sunshine, to preserve a right mental attitude—the perceptive attitude, the attitude of gratitude—and to do one's work—these make up an ideal life.

¶ To make mistakes is human, but to profit by them is divine.

¶ As we grow better we meet better people.

COURTESY in every line of life is now the growing rule

¶ No strong man lowers himself by giving somebody a lift, no matter who that "somebody" is, It may be an ignorant foreigner, unversed in our ways and language, but there is a right way and a wrong way, even in pantomime.

¶ And to the clerk who would succeed, I say, cultivate charm of manner. Courteous manners in little things are an asset worth acquiring. When a customer approaches, rise and offer a chair. Step aside and let the store's guest pass first into the elevator. These are little things, but they make you and your work finer.

¶ To gibe visitors, or to give fresh and flippant answers, even to stupid or ignorant people, is a great mistake Meet rudeness with unfailing politeness and see how much better you feel.

¶ Your promise to a customer is your employer's promise. A broken promise always hurts; and it shows weakness in the character of a business organization, just as unreliability does in an individual.

¶ If your business is to wait on customers, be careful of your dress and appearance. Do your manicuring before you reach the store. A toothbrush is a good investment. A salesman with a bad breath is dear at any price. Let your dress be quiet, neat and not too fashionable. To have a prosperous appearance helps you inwardly and helps the business.

¶ Give each customer your whole attention, and give just as considerate attention to a little buyer as to a big one

¶ If asked for information, be sure you have it before you give it. Do not assume that the location or fact is so now because you once thought it so.

¶ Don't misdirect. Make your directions so clear that they will be a real help.

¶ And the more people you direct, and the higher the intelligence you can rightly lend, the more valuable is your life.

¶ The most precious possession in life is good health. Eat moderately, breathe deeply, exercise outdoors and get eight hours' sleep. And cultivate courtesy as a business asset ❧ ❧

¶ People who give you something for nothing, usually equalize the matter by expecting something for nothing in return.

¶ Keep your ray of reason! It is your only guiding star. He who says you would see better if you would blow it out is a preacher.

¶ The Ideal Life is only the normal or natural life as we shall some day know it.

THE Reverend Sydney Smith once made up a list of things that we could do without.

¶ It will be remembered that he finally ended by declaring we could eliminate everything but cooks.

¶ Yet Charles Lamb used to go without food in order to save money to buy books. And Andrew Lang said that if there were no good books in heaven he would not want to go there.

¶ Also, we find several modern cults founded on the idea of eliminating cooks by eating raw food.

¶ I know a man who consumes only nuts, raisins, prunes and milk, and he seems to thrive on the diet.

¶ Our ancestors only a few hundred years ago ate their meat raw and worshiped fire.

¶ Nevertheless, in spite of these quillets and quibbles, the fact remains that Sydney Smith was right—the person who prepares food for the people is a necessity.

¶ Let us define a bit: The cook is the individual who prepares our food for us.

¶ But before food is prepared it must be secured, and so we must have the farmer who evolves the food out of the ground.

¶ In the preparation of hare-soup, the first move, we are told, is to "catch your hare," to which the would-be joker has written an advertisement for a certain firm that supplies hair-dye and explains, "The first requisite in dyeing your hair is to secure your hair."

¶ I pass up this persiflage and rise into the higher ether of pragmatic philosophy.

¶ We hear much about the elimination of the middlemen, but I have never yet seen a sharp, definite, crystalline definition of what a middleman is.

¶ Technically a middleman is any one who stands between the producer and the consumer.

¶ But most of the people who use the expression "middleman" regard him as an animated example of lost motion, a specimen of economic slack.

¶ No doubt several professions and occupations could be abolished from civilized society with decided advantage.

¶ Edward Bellamy declared advertising to be an economic waste; and he explained that the cost of advertising was always counted in and added to the value of the article and ultimately was paid for by the consumer.

¶ He then made his calculation that by eliminating advertising the cost of the article to the consumer would be much reduced ❧ ❧

¶ To the argument we make no exception, but to the assumption that all advertising is economic waste a demurrer must here be entered.

¶ Advertising is telling who you are, where you are, and what you have to offer the world in the way of service or commodity. If nobody knows who you are, or what you have to offer, you do no business, and the world is the loser through giving you absent treatment.

¶ Life is too short for the consumer to employ detectives to ferret out merchants who have the necessities of life to sell ❧ ❧

¶ People who want to buy things do not catch the seller, chloroform him and cram the orders into his pockets.

¶ Parties who want milk should not seat themselves on a stool in the middle of a field, in hope that the cow will back up to them.

¶ This would be as vain as for a man to step out of his office on Broadway and shoot into the air in the hope of firing into a flock of ducks that might be flying over ❧ ❧

¶ Advertising is the proper education of the public as to where the thing can be found, and therefore it is a necessity.

¶ We are parts and particles of one another, but a little of the kindly glue of human brotherhood is needed in order to fasten us together.

¶ The policeman who keeps the crossing clear, and at the same time informs us as to the location of the post-office and the First National Bank, is no doubt, in one sense, an economic waste. On the other hand, he is an economic necessity. He is a necessary middleman.

¶ He relieves the congestion of traffic, and granting the hypothesis that he does not misdirect us as to the location of the post-office, he speeds us on our way.

¶ The musician who so delightfully entertains us, the lecturer who informs us, and the preacher who relieves all tendency to insomnia, or serves as a social promoter, all are middlemen.

¶ We say that food is a primal need.

¶ Next to this comes affection—for we can not love on half-rations. People who are not properly nourished bicker without ceasing; so Love flees and stands aloof, naked and cold, with fingers to his lips.

¶ Granting that food is a primal need, food then must be cooked and served. The very simple service of the cafeteria, where you flunky for yourself and pocket your own fee, is a necessity.

¶ Somebody must cook and somebody must serve. Otherwise, all of us would have to do the thing for ourselves, and then all our efforts would be taken up in the search for eats and we would be reduced to the occupation of the Caveman ❧ ❧

¶ Civilization is a great system of transfers. Each one does the thing he can do best and works for the good of all.

¶ It is all for each, and each for all.

¶ So any man who does a needed service should not be classed with the parasites, although he be a middleman.

¶ Wise businessmen keep out of court. They arbitrate their differences—compromise—they can not afford to quit their work for the sake of getting even. As for making money, they know a better way.

¶ In theology we are waiving distinctions and devoting ourselves to the Divine Spirit as it manifests itself in humanity. We are talking less about another world and taking more notice of the one we inhabit. Of course we occasionally have heresy trials, and pictures of the offender and the accusing bishop adorn the first page, but heresy trials not accompanied by the scaffold or the fagots are innocuous and exceedingly tame. In medicine we have more faith in ourselves and less in prescriptions.

¶ In pedagogy we are teaching more and more by the natural method—learning by doing—and less and less by means of injunction and precept.

¶ In penology we seek to educate and reform, not suppress, repress and punish.

¶ That is to say, the gods are on high Olympus, but the Greeks are at our door.

¶ Humanity needs us.

¶ Society is in process of evolution. Man is yet primitive. All that has gone before is a preparation for better things to come, but we are moving rapidly, and, I believe, securely toward nobler things.

¶ Some degree of personal independence is absolutely necessary to good work.

¶ No man ever did or can do a great work alone.

¶ Complete success alienates a man from his fellows, but suffering makes kinsmen of us all.

¶ Wealth is an engine that can be used for power if you are an engineer; but to be tied to the flywheel of an engine is rather a misfortune.

¶ No man is to be pitied except the one whose Future lies behind

¶ He who influences the thought of his times influences all the times that follow. He has made his impress on eternity

¶ Some people are so great that outwardly they may conform to the petty customs of the court; but inwardly the soul towers over the trifling annoyances, and all the vain power of the fearing, quibbling, little princes can not touch them.

IT requires two to make a home. The first home was made when a woman, cradling in her loving arms a baby, crooned a lullaby. All the tender sentimentality we throw around a place is the result of the sacred thought that we live there with some one else. It is our home. The home is a tryst—the place where we retire and shut the world out. Lovers make a home, just as birds make a nest and unless a man knows the spell of the divine passion I can hardly see how he can have a home at all; for of all blessings no gift equals the gentle, trusting, loving companionship of a good woman.

¶ Worked by the owner a farm yields well. Renters can not be expected to do as good. Nor can man's mind be cultivated best by proxy.

¶ Every misery and every crime is evidence that Nature's law has been transgressed.

¶ Paths of kindness are paved with happiness.

HERE'S a thought, Dearie, that I give to you because I have n't a very firm grasp upon it myself. In order to clarify my mind I explain to you. And thus, probably, do I give you something which is already yours. Grateful? Of course you are—there!

¶ The thought is this—but before I explain it let me tell of what a man saw in a certain cottage in Denmark. And it was such a little whitewashed cottage, too, with a single, solitary rosebush clambering over the door! An Artist, his Wife and their Little Girl lived there. There were four rooms, only, in this cottage—a kitchen, a bedroom, a workroom and the Other Room. The kitchen was for cooking, the bedroom for sleeping, the workroom for work, and the Other Room was where the occupants of the cottage received their few visitors. When the visitors remained for tea or lunch, the table was spread in the Other Room, but usually the Artist, his Wife and their Little Girl ate their meals in the kitchen, or in Summer on the porch at the back of the house.

¶ Now the Artist painted pictures, and his Wife carved beautiful shapes in wood; but they did n't make much money—in fact, no one seemed to know them at all. They

did n't have funds to accumulate a library, and perhaps would not if they had. But still they owned all the books written by Georg Brandes. These books were kept in a curious little case, which the Artist and his Wife, themselves, had made. And before the case of books was an ancient Roman lamp, suspended from the ceiling by a chain. And the lamp was kept always lighted, night and day. Each morning before they tasted food, the man and his Wife read from Georg Brandes, and then they silently refilled, trimmed and made the lamp all clean and tidy. Oho! why, your eyes are filling with tears—how absurd! —and you want to hear more about the Artist and his Wife and the Little Girl! But, bless me! that is all I know about them.

¶ However, I do know that Georg Brandes is one of the Apostles of the Better Day. His message is a plea for beauty—that is to say, harmony. He would have us live lives of simplicity, truth, honesty and gentleness. He would have us work for harmony and love, instead of for place and power. Georg Brandes is an individualist and a symbolist. He thinks all of our belongings should mean much to us, and that great care should be exercised in selection. We need only a few things, but each of these things should suggest utility, strength, harmony and truth. All of our actions must be suggestive of peace and right. Not only must we speak truth, but we must live it. Our lives should be consecrated to the good: lives consecrated to Truth and Beauty. Consecrated Lives! And so this Artist and his Wife I told you of were priests of Beauty, and their Little Girl was a neophyte; and the room where the Roman lamp burned was filled with the holiness of

beauty, and no unkind thought or wrong intent could exist there. Consecrated Lives! that is the subject. There is a brotherhood of such, and you can reach out and touch fingertips with the members the round world over ❧ ❧

¶ Beauty is an Unseen Reality—an attempt to reveal a spiritual condition. Members of this Brotherhood of Consecrated Lives do not take much interest in Political Policies; and all the blatant blowing of brass horns that are used on 'Change, in pulpits, or by Fourth of July speakers are to them trivial and childish. They distinguish at once the note of affectation, hypocrisy and pretense in it all. They know its shallowness, its selfishness and its extremely transient quality.

¶ Yet your man of the Consecrated Life may mix with the world, and do the world's business, but for him it is not the true world, for hidden away in his heart he keeps burning a lamp before a shrine dedicated to Love and Beauty. The Adept only converses at his best with an Adept, and he does this through self-protection. To hear the world's coarse laugh in his Holy of Holies—no! and so around him is a sacred circle, and within it only the Elect are allowed to enter. To join this Brotherhood of Consecrated Lives requires no particular rites of initiation —no ceremonial—no recommendations. You belong when you are worthy. But do not for a moment imagine you have solved the difficulty when you have once entered. To pride yourself on your entrance is to run the danger of finding yourself outside the pale with password hopelessly forgotten. Within the esoteric lines are circles and inner circles, and no man yet has entered the inmost circle where the Ark of the Covenant is secreted. All is relative.

¶ But you know you belong to the Brotherhood when you feel the absolute nothingness of this world of society, churches, fashion, politics and business; and realize strongly the consciousness of the Unseen World of Truth, Love and Beauty. The first emotion on coming into the Brotherhood is one of loneliness and isolation. You pray for comradeship and empty arms reach out into the darkness. But gradually you awaken to the thought that you are one of many who hope and pray alike; and that slowly this oneness of thought and feeling is making its impress felt. Then occasionally you meet one of your own. This one may be socially high or low, rich or poor, young or old, man or woman—but you recognize each other on sight and hold sweet converse. Then you part, mayhap, never to meet again, but you are each better, stronger, nobler for the meeting.

¶ Consecrated Lives! You meet and you part, but you each feel a firmer impulse to keep the light burning—the altar light to Truth, Simplicity and Beauty. No other bond is required than that of devotion to Truth, the passion of listening in the Silence, the prayer for Wholeness and Harmony, the earnest desire to have your life reflect the Good. All man-made organization would be fatal to the sweet, subtle and spiritual qualities of the Brotherhood. For organization means officers, judicial robes, livery, arbitrary differentiation, and all the vile and foolish claptrap of place and power. It means the wish to dictate, select and exclude, and this means jealousy, prejudice and bitterness—fifteen candidates for a vacant bishopric with heartaches to match! No organization ever contained within its ranks the best. Organization is arbitrary and artificial; it is born of selfishness; and at the best is a mere

matter of expediency. The Brotherhood of Consecrated Lives admits all who are worthy, and all who are excluded, exclude themselves.

¶ If your life is to be a genuine consecration, you must be free. Only the free man is truthful; only the heart that is free is pure. How many compose this Brotherhood—Who shall say? There are no braggart statisticians, no paid proselytes with their noisy boastings. Two constitute a congregation, and where they commune is a temple. Many belong who do not know it; others there be who think they belong, and are so sure of it that they do not.

¶ But the Brotherhood is extending its lines; and what think you the earth will be like when the majority of men and women in it learn that to be simple and honest and true is the part of wisdom, and that to work for Love and Beauty is the highest good?

¶ Science is love with seeing eyes.

¶ That man only is really worthy to be called educated who is able to do at least one useful thing well; who has a sympathy which is universal, and who is in the line of evolution.

EDUCATION means growth, evolution—efficiency.

¶ That man is best educated who is most useful.

¶ There is no such thing as a science of education, any more than there is a science in medicine.

¶ Some of the very strongest and most influential men who have ever lived were men who never had any "advantages."

¶ Of course it is equally true that great numbers of college graduates have gone to the front; but, on the other hand, a college-degree is no proof of competence.

¶ And so long as some men who are not college-bred take first place on the roster of fame, and other men who are college-bred sink out of sight, most thinking men are quite willing to admit there is no such thing as a science of education ❧ ❧

¶ Of the college men who succeed, who shall say they succeeded by and through the aid the college gave, or in spite of it?

¶ Yet many men who win will wail, "If I only had the advantage of college training!"

¶ If so it might have ironed all the individuality out of them ❧ ❧

¶ Yet I would have every man have a college education, in order that he might see how little the thing really is worth. I would have every man rich, that he might know the worthlessness of riches.

¶ To take a young man away from work, say at eighteen years of age, and keep him from useful labor, in the name of education, for four years, will some day be regarded as a most absurd proposition. It is the most gigantic illusion of the age. Set in motion by theologians, the idea was that the young person should be drilled and versed in "sacred" themes ❧ ❧

¶ Hence, the dead languages and the fixed thought that education should be esoteric.

¶ This separation from the practical world for a number of years, where no useful work was done and the whole attention fixed on abstract themes and theories, often

tended to cripple the man so that he never could go back to the world of work and usefulness. He was no longer a producer, and he had to be supported by tithes and taxes.

¶ And, of course, as he did not intend to go back to the world of work and usefulness, it really did n't make any difference if he did sink into a pupa-like condition of nullity.

¶ In the smaller colleges many instances are found of students working their way through school. My experience leads me to believe that such students stand a very much better chance in the world's race than those who are made exempt from practical affairs by having everything provided. The responsibility of caring for himself is a necessary factor in man's evolution.

¶ And the point of this preachment lies right here—that to make a young man exempt from the practical world, from eighteen to twenty-two, is to run the risk of ruining him for life. Possibly you have taken opportunity from him and turned him into a memory machine.

¶ There are persons who are always talking about preparing for life. The best way to prepare for life is to begin to live

¶ A school should not be a preparation; a school should be life.

¶ Isolation from the world in order to prepare for the world's work is folly. You might as well take a boy out of the blacksmith-shop in order to teach him blacksmithing.

¶ College is a make-believe, and every college student knows it. From the age of fourteen and upward the pupil should feel that he is doing something useful, not merely killing time; and so his work and his instruction should go right along hand in hand.

¶ The educated man is the useful man.

¶ And no matter how many college degrees a man has, if he can not earn an honest living he is an educated ignoramus, and is one with the yesterdays, doing pedagogic goose-step adown the days to dusty death ❧ ❧

¶ Only through liberty can men progress and grow.

¶ God never made a gymnasium—He did, however, make a garden.

¶ If I supply you a thought you may remember it and you may not. But if I can make you think a thought for yourself, I have indeed added to your stature.

¶ The more practical a man is, the larger his stock of Connecticut commonsense, the greater is his disillusionment as his children grow to manhood.

¶ We desire at least a modicum of intellectual honesty, and the man who shuffles his opinions in order to match ours is seen through quickly. We want none of him ❧ ❧

¶ Nothing unmasks a man like his use of power.

¶ Who are my brethren? All those who think as I do, who breathe the same mental atmosphere—these know all that I know.

¶ Our own are those who are in our key; and when this is struck we answer back out of the silence.

¶ Woman's inaptitude for reasoning has not prevented her from arriving at truth; nor has man's ability to reason prevented him from floundering in absurdity.

¶ Logic is one thing, and commonsense another.

¶ It is better to be victimized occasionally than to go through life filled with suspicion.

¶ Wise initiative is the finest gift of God to man.

YESTERDAY woman was a chattel. Now she is, in law, a minor. Tomorrow she will be free, or partially so—that is to say, as free as man.

¶ These changes have gradually come about through isolated discoveries that a woman might be a man's comrade and friend—that a man and a woman may be mental mates.

¶ Then for the first time there existed honesty in the relation, for surely I do not have to prove that honesty between master and slave is either an accident or a barren ideality. There must be a community of interest.

¶ Love for its own sake can only exist between a man and a woman mentally mated, for only then is complete, unqualified, honest expression possible.

¶ Men who marry for gratification, propagation, or the matter of buttons and socks, must expect to cope with and deal in a certain amount of quibble, subterfuge, concealment and double, deep-dyed prevarication.

¶ And these things will stain the fabric of the souls of those who juggle them and leave their marks upon futurity.

¶ The fusion of two minds in an idea has given a new joy to the race, a zest to life and a reason for living.

¶ Love is for the lover. And in this new condition, where the mental equality of the woman is being acknowledged, there will be no tyranny, and therefore no concealment and untruth.

¶ There will be simplicity and frankness, and these are the essence of comradeship.

¶ And where there is comradeship, there can love and reason walk hand in hand.

¶ Love and reason!

¶ Love for its own sake, with honesty and truth for counsel and guide, is the highest good. It is the supreme endowment of God. And under these conditions he who loves most is most blessed. Love and ownership.

¶ Love and "rights."

¶ Love and finesse.

¶ Love and management.

¶ These things are very old, but love and reason are a new combination. And it can only exist where there is the unconditional admission of equality.

¶ Such a partnership means a doubling of every intellectual joy, and an increased sympathy with every living thing—a oneness that knows no limit.

¶ It means universality.

¶ We reach God through the love of one.

¶ We can gain the Kingdom of Heaven by having the Kingdom of Heaven in our hearts.

¶ Love for love's sake—there is nothing better.

¶ It sweetens every act of life.

¶ Love grows by giving.

¶ The love we give away is the only love we keep.

¶ Insight, sympathy, faith, knowledge and love are the results of love—they are the children of parents mentally mated.

¶ Love for love's sake.

¶ The man with a healthy mouth is never sick; the sick man never has a healthy mouth.

¶ It does not take much strength to do things, but it requires great strength to decide what to do.

¶ Be a man and a friend to everybody.

¶ Live one day at a time, do your work as well as you can, and be kind.

¶ A good laugh is sunshine in the house.

¶ Believe in the divinity of the child, not in its depravity.

¶ The industrious man is light-hearted—the man who works is the happy man.

¶ System is crystallized commonsense.

¶ Morality is simply the attitude we adopt towards people we personally dislike.

¶ When you recognize a thing in the outside world, it is because it was yours already.

THE very first item in the creed of commonsense is obedience

¶ Perform your work with a whole heart.

¶ Revolt may be sometimes necessary, but the man who tries to mix revolt and obedience is doomed to disappoint himself and everybody with whom he has dealings.

¶ To flavor work with protest is to fail in the protest and fail in the work.

¶ When you revolt, why, revolt—climb, hike, get out, defy—tell everybody and everything to go to Hades! That disposes of the case. You thus separate yourself entirely from those you have served—no one misunderstands you—you have declared yourself.

¶ The man who quits in disgust when ordered to perform a task which he considers menial or unjust may be a pretty good fellow; but the malcontent who takes your order with a smile and then secretly disobeys is a dangerous proposition

¶ To pretend to obey and yet carry in your heart the spirit of revolt is to do half-hearted, slipshod work

¶ If revolt and obedience are equal in power, your engine will then stop in the center, and you benefit no one, not even yourself.

¶ The spirit of obedience is the controlling impulse that dominates the receptive mind and the hospitable heart. There are boats that mind the helm and there are boats that do not. Those that do not get holes knocked in them sooner or later.

¶ To keep off the rocks, obey the rudder.

¶ Obedience is not slavishly to obey this man or that, but it is that cheerful mental state which responds to

the necessity of the case, and does the thing without any back talk—uttered or expressed.

¶ Obedience to the institution—loyalty.

¶ The man who has not learned to obey has trouble ahead of him every step of the way. The world has it in for him continually, because he has it in for the world.

¶ The man who does not know how to receive orders is not fit to issue them to others. But the individual who knows how to execute the orders given him is preparing the way to issue orders, and better still, to have them obeyed

¶ There is known to me a prominent business house that by the very force of its directness and worth has incurred the enmity of many rivals. In fact, there is a very general conspiracy on hand to put the institution down and out.

¶ In talking with a young man employed by this house he yawned and said, "Oh, in this quarrel I am neutral."

¶ "But you get your bread and butter from this firm and in a matter where the very life of the institution is concerned I do not see how you can be neutral."

¶ And he changed the subject.

¶ I think that if I enlisted in the Japanese army I would not be neutral.

¶ Business is a fight—a continual struggle—just as life is. Man has reached his present degree of development through struggle

¶ Struggle there must be and always will be.

¶ The struggle began as purely physical. As man evolved it shifted around to the mental, the psychic and the spiritual, with a few dashes of Cavemen proclivities still left

¶ But, depend upon it, the struggle will always be—life is activity. And when it gets to be a struggle in well-doing, it will still be a struggle. When inertia gets the better of you it is time to telephone the undertaker.

¶ The only real neutral in this game of life is the dead one.

¶ Eternal vigilance is not only the price of liberty, but of every other good thing.

¶ A business that is not safeguarded on every side by active, alert, attentive, vigilant men is gone. As oxygen is the disintegrating principle of life, working night and day to dissolve, separate, pull apart and dissipate, so there is something in business that continually tends to scatter, destroy and shift possession from this man to that. A million mice nibble eternally at every business venture.

¶ The mice are not neutrals, and if enough employees in a business house are neutrals, the whole concern will eventually come tumbling about their ears.

¶ I like that order of Field Marshall Oyama, "Give every honorable neutral that you find in our lines the honorable jiu-jitsu hikerino."

¶ Righteousness is only a form of commonsense.

¶ Do not stop to think about who are with you, and what men are against you. It matters little at the last—both the ability to harm and the ability to help are overestimated

¶ Life is a movement outward, an unfolding.

¶ You get what you prepare for.

THE world bestows its big prizes, both in money and in honors, for but one thing.

¶ And that is Initiative.

¶ What is Initiative?

¶ I 'll tell you: It 's doing the right thing without being told

¶ But next to doing the right thing without being told is to do it when you are told once. That is to say, carry the Message to Garcia!

¶ Next, there are those who never do a thing until they are told twice: such get no honors and small pay.

¶ Next, there are those who do the right thing only when Necessity kicks them from behind, and these get indifference instead of honors, and a pittance for pay. This kind spends most of its time polishing a bench with a hard-luck story.

¶ Then, still lower down in the scale than this, we find the fellow who will not do the right thing even when some one goes along to show him how, and stays to see that he does it: he is always out of a job, and receives the contempt he deserves, unless he has a rich Pa, in which case Destiny patiently awaits around the corner with a stuffed club

¶ To which class do you belong?

¶ When a church becomes fashionable it ceases to be the House of God.

¶ Power left to itself attains a terrific impulse.

¶ Science stands for the head, religion for the heart

WHENEVER you go out of doors, draw the chin in, carry the crown of the head high, and fill the lungs to the utmost; drink in the sunshine; greet your friends with a smile, and put soul into every hand-clasp.

¶ Do not fear being misunderstood; and never waste a minute thinking about your enemies. Try to fix firmly in your mind what you would like to do, and then without violence of direction you will move straight to the goal.

¶ Keep your mind on the great and splendid things you would like to do; and then, as the days go gliding by, you will find yourself unconsciously seizing upon the opportunities that are required for the fulfilment of your desire, just as the coral insect takes from the running tide the elements it needs. Picture in your mind the able, earnest, useful person you desire to be, and the thought you hold is hourly transforming you into that particular individual ❧ ❧

¶ Thought is supreme. Preserve a right mental attitude —the attitude of courage, frankness and good-cheer. To think rightly is to create.

¶ All things come through desire, and every sincere prayer is answered. We become like that on which our hearts are fixed. Carry your chin in and the crown of your head high. We are gods in the chrysalis.

¶ Debt is the devil in disguise.

¶ Society is a relish for solitude.

¶ The recipe for perpetual ignorance is: Be satisfied with your opinions and content with your knowledge.

¶ Worry is futile and senseless, being born often of a blindness that will not wait.

¶ Life is the continuous adjustment of internal to external relations

¶ The basis of commonsense is to know that good men may differ, yet in their differences agree.

¶ Think less about your rights, more about your duties.

¶ Knowledge consists in a sense of values—a fine discernment for trouble lies in the mass.

¶ It is a fine thing to have ability, but the ability to discover ability in others is the true test.

¶ True life lies in laughter, love and work.

¶ What you want to do is to walk more and eat less; also love more and hate less, and this "germ theory" will take care of itself.

¶ To act as we should is the moral part: to know how to act is the intellectual part.

¶ The question still remains whether discipline is not a matter of gratification to the person in power, rather than a sincere desire and honest attempt to benefit the person disciplined.

AN AMERICAN BIBLE

MARTIN LUTHER the German, John Calvin the Frenchman, and John Knox the Scotchman, lived at the same time. They constitute a trinity of strong men who profoundly influenced their times; and the epoch they made was so important that we refer to it as "The Reformation." They form the undertow of that great tidal wave of reason, the Italian Renaissance. And as the chief business of the Hahnemanian School of Medicine was to dilute the dose of the Allopaths, and the Christian Scientists confirmed the Homeopaths in a belief in the beauties of the blank tablet, so did Luther, Calvin and Knox neutralize the arrogance of Rome, and dilute the dose of despotism. Ernest Renan thought that Martin Luther put progress back five hundred years, "by effecting a compromise with the Catholic Church, supplying the people something just as good, at less cost."

¶ Yet the great Renan must have known that fanaticism is a disease of the mind, just as alcoholism is a disease of the body, and the rational cure for both is the diminishing dose. That is, you are weaned from one thing by the substitution of something less harmful.

¶ The cure by violence and revulsion works sometimes, but it is unreliable and often unsafe.

¶ Mankind can be released from the power of weakness by slow degrees only.

¶ Christian Science has eliminated the doctor, reducing the rank of priest to that of reader, and thrown away the bell, candle and curse, but it still finds it expedient, if not absolutely necessary, to have its "Book" and "Church."

¶ And behold one great Life-Insurance Company has instructed its agents by circular thus: "Christian Sci-

entists as a class are extra good risks and should be solicited." ☙ ☙

¶ Then comes Doctor Hughson Harding, the celebrated neurologist of London, and says, "Christian Science, by lessening nerve-tension, and increasing the self-reliance of the patient, brings about a normal flow of the secretions, and thus doubtless increases the average length of human life in a very perceptible degree."

¶ Renan's idea that humanity could have been jumped from the hypnotic dazzle of Rome into the clean, calm sunlight of reason at a bound, if Luther had not interposed "with something just as good," is not reasonable. Mankind must get used to the light by degrees.

¶ And if Protestantism is "a compromise with truth," as Diderot and so many others have averred, let us just remember that life itself is a compromise, and that progress is only possible through courteously giving the rights of the road and making way for vehicles, even though you do not exactly love the occupants nor admire their millinery.

¶ Nature intended that each animal should live to an age approximating five times the number of years which it takes to reach its bodily maturity. Man reaches his height and maximum strength at twenty, and should therefore live to be a hundred.

¶ The brain being the last organ developed, and growing until man is past seventy, should sit secure and watch every organ decline. As it is, the brain, with over one-half of the individuals who live to be seventy, loses its power before the hands and feet, and death reaps something less than a man—all through too much exercise of the brain, or not enough.

¶ Glancing once more at Doctor Harding's remark, it is very evident that if the sum of human happiness can be increased, life will be much extended, and the danger of dying at the top obviated.

¶ Of all the mental and physical polluters of life, nothing exercises such a poisonous effect as fear.

¶ Fear paralyzes the will, and either stagnates the secretions or turns them loose in a torrent.

¶ Jealousy, cruelty, hate, revenge, all are forms of fear.

¶ Abolish fear, and every man and woman is an orator and an artist. The criminal and the untruthful person are obsessed by fear until the genial current of their life is turned awry. A man, like a horse, is safe until he gets in the fell clutch of fear.

¶ When the Shah of Persia was asked the average length of human life in his country, he replied, "Some die old, some die young—only God can tell how long anybody will live."

¶ Luther died at sixty-three, Calvin at fifty-three, and John Knox at fifty-seven. Luther and Knox were in prison, and Calvin escaped only by flight. All were under sentence of death; all lived under the ban of fear. All were literally scared to death, and all have literally scared to death thousands upon thousands of other people.

¶ Now if you asked what factor in human life had contributed most to fear, would you not be compelled in truth to say, Theology?

¶ Theology, by diverting the attention of men from this life to another, and by endeavoring to coerce all men into one religion, constantly preaching that this world is full of misery, but the next world would be beautiful—or not,

as the case may be—has forced on men the thought of fear where otherwise there might have been the happy abandon of Nature.

¶ Next to theology, in point of harm, is medicine, which is the study of the abnormal, and the constantly iterated thought that the "family physician" was a necessary adjunct to life itself; which thought has bred in mankind the fallacy of looking to the doctor for relief from pain, instead of to ourselves. Should we not understand the Laws of Life sufficiently, so as to be as well and as happy as birds and squirrels?

¶ The third great engine of human misery has been the law. Seventy per cent of the members of all our lawmaking bodies are lawyers. Very naturally, lawyers in making laws favor laws that make lawyers a necessity. If this were not so, lawyers would not be human.

¶ Until very recent times, and in degree I am told it is so yet, laws are for the subjection of the many and the upholding of the privileges of the few. The few employ a vast lobby, while all the many can do is to obey, or be ground into the mire. All the justice the plain people have, they have had to fight for, and what we get is a sop to keep us quiet. The law, for most people, is a great, mysterious, malevolent engine of wrath. A legal summons will yet blanch the cheek of most honest men, and an officer at the door sends consternation into the family. The District Attorney prosecutes us—we must defend ourselves. "And if you have no money to hire a lawyer, you are adjudged guilty and for you justice is a by-word," says Edward Lauterbach, the eminent lawyer.

¶ And here is the argument: The fear of death, as taught by the clergy; the fear of disease, as fostered by the doctors; and the fear of the law, as disseminated by lawyers, has created a fog of fear that has permeated us like a miasma, and cut human life short one-third, causing the brain to reel and rock at a time when it should be the serene and steadfast pilot of our lives, "What, then," you ask; "shall we go back to savagery?"
¶ And my answer is, No, we must, and will, and are going on, on to Enlightenment.

¶ You can live forty days without food, but you can not possibly live four minutes without air. These things being true, is it wise to stuff ourselves with food and starve ourselves for want of air?

¶ When sympathy finds vent in vengeance, and "love" takes the form of strife, the doctor is getting ready his ether-cone

¶ Life consists in molting our illusions. We form creeds today only to throw them away tomorrow. The eagle molts a feather because he is growing a better one.

¶ A sect is merely a point of view.

¶ The best preparation for good work tomorrow is to do good work today; the best preparation for life in the hereafter is to live now.

¶ Man is the instrument of Deity.

¶ Live so as to get the approbation of your Other Self, and success is yours. But pray that success will not come any faster than you are able to endure it.

¶ It does not make much difference what a person studies —all knowledge is related, and the man who studies any thing, if he keeps at it, will be learned.

¶ The soul grows by leaps and bounds, by throes and throbs. A flash, and the glory stands revealed for which you have been groping blindly through the years

THE secret of success is this: There is no secret of success

¶ Carry your chin in and the crown of your head high. We are gods in the chrysalis.

¶ Success is a result of mental attitude, and the right mental attitude will bring success in everything you undertake.

¶ In fact, there is no such thing as failure, except to those who accept and believe in failure. Failure! There is no such word in all the bright lexicon of speech, unless you yourself have written it there.

¶ A great success is made up of an aggregation of little ones. These finally form a whole.

¶ The man who fills a position of honor and trust has first filled many smaller positions of trust.

¶ The man who has the superintendence of ten thousand men has had the charge of many small squads.

¶ And before he had charge of a small squad he had charge of himself.

¶ The man who does his work so well that he needs no supervision has already succeeded.

¶ And the acknowledgment of his success is sure to follow in the form of a promotion.

¶ The world wants its work done, and civilization is simply a search for men who can do things.

¶ Success is the most natural thing in the world. The man who does not succeed has placed himself in opposition to the laws of the universe.

¶ The world needs you—it wants what you produce—you can serve it, and if you will, it will reward you richly.

¶ By doing your work you are moving in the line of least resistance—it is a form of self-protection.

¶ You need what others have to give—they need you. To reciprocate is wisdom. To rebel is folly.

¶ To consume and not produce is a grave mistake, and upon such a one Nature will visit her displeasure.

¶ The common idea is that success means great sacrifice, and that you must buy it with a price. In one sense this is true

¶ To succeed you must choose. If you want this you can not have that. Success demands concentration—oneness of aim and desire.

¶ Choose this day whom you will serve.

¶ Paradoxically, it is true that you must "sacrifice" some things to gain others.

¶ If you are a young man and wish to succeed in business, you will have to sacrifice the cigarettes, the late hours, the dice, the cards, and all the round of genteel folly which saps your strength and tends to unfit you for your work tomorrow

¶ That awkward and uncouth country boy who went to work yesterday is concentrating on his tasks—he is doing the thing, high or low, mental or what not—yes! He is not so very clever, his trousers bag at the knee, and his sleeves are too short, but his heart has but one desire—to do his work. Soon you will be taking your orders from him

¶ And let me say right here that the habit of continually looking out for Number One is absolutely fatal to success. Nature is on her guard against such, and if by accident they get into a position of power their lease on the place is short. A great success demands a certain abnegation—a certain disinterestedness.

¶ The man who can lose himself in his work is the man who will succeed best.

¶ Courtesy, kindness and concentration—this trinity forms the Sesame that will unlock all doors.

¶ Good-cheer is twin sister to good health.

¶ Is n't it the part of wisdom not to put an enemy into your mouth to steal away your brains? Is n't it wise to so fill your working hours that the night comes as a blessing and a benediction—a time for sweet rest and sleep?

¶ These things mean a preparation for good work. And good work means a preparation for higher work.

¶ Success is easy. We do not ascend the mountain by standing in the valley and jumping over it.

¶ Success is only difficult to the man who is trying to lift himself by tugging at his boot-straps.

¶ Do not take life too seriously—you will never get out of it alive.

¶ The major habit or the minor sin trips its victim over the bank at an unguarded point, and to get back to safety, strong and friendly hands must reach out.

¶ Your neighbor is the man who needs you.

¶ Theology is Classified Superstition.

¶ Appreciation of the worthy can come only from those who are not unworthy.

¶ To have friends is a great gain, but to achieve an enemy is distinction.

¶ Only one get mad at a time.

¶ Reformers are those who educate people to appreciate the things they need.

¶ This is a busy world, but the age is calling for men who can help bear its burdens, who can do things, whose faces are turned toward the sunrise. There is no place for the man who lives in the squabbles of the past.

¶ Good habits are the mentors that regulate our lives.

¶ Our happiest moments are when we forget self in useful effort

¶ It is safe to say that governments have committed far more crimes than they have prevented.

¶ Words of wisdom will ever be interpreted by fools according to their folly, and words of foolishness will sometimes have truth read into them by guileless minds.

¶ You had better be standard by performance than by pedigree

¶ The man who thinks out what he wants to do, and then works and works hard, will win, and no others do, or ever have, or can—God will not have it so.

¶ Send the flowers when the man gets well, instead of when he does n't.

¶ The serene point of view is obtainable only by holding the spirit in equipoise; by letting slip the shackles of hurry; by anchoring fast to the one greatest thing "Peace."

¶ Success depends on loyalty and co-operation.

WE need some one to believe in us—if we do well, we want our work commended, our faith corroborated. The individual who thinks well of you, who keeps his mind on your good qualities, and does not look for flaws, is your friend. Who is my brother? I 'll tell you: he is the one who recognizes the good in me.

¶ Industrialism, as it changes and betters human environment, is the true civilizing agent.

¶ To subjugate another is to subjugate yourself.

¶ Undying faith is possible only for those who are not afraid of being unpopular.

THE history of all dogmatic and "revealed" religions is, in truth, but a history of man's endeavors to discover or invent some plan or scheme or method whereby he may shirk his personal responsibility, or shift it to other shoulders than his own, or in some manner escape the natural consequences of its conscious and intentional evasion or violation.

¶ Success is ten per cent opportunity, and ninety per cent intelligent hustle.

A BIG business is a steamship bound for a port called Success. It takes a large force of men to operate this boat. Eternal vigilance is not only the price of liberty, but it is the price of every other good thing, including steamboating.

¶ To keep this steamboat moving, the captain requires the assistance of hundreds of people who have a singleness of aim—one purpose—a desire to do the right thing and the best thing in order that the ship shall move steadily, surely and safely on her course.

¶ Curiously enough, there are men constantly falling overboard. These folks who fall overboard are always cautioned to keep away from dangerous places; still there are those who delight in taking risks. These individuals who fall off, and cling to floating spars, or are picked up by passing craft, usually declare that they were "discharged." They say the Captain or the Mate or their comrades had it in for them.

¶ I am inclined to think that no man was ever "discharged" from a successful concern—he discharges himself ☙ ☙

¶ When a man quits his work—say, oiling the engine or scrubbing the deck—and leans over the side calling to outsiders, explaining what a bum boat he is aboard of, how bad the food is and what a fool there is for a Captain, he gradually loosens his hold until he falls into the yeasty deep. There is no one to blame but himself, yet probably you will have hard work to make him understand this little point.

¶ When a man is told to do a certain thing, and there leaps to his lips, or even to his heart, the formula, "I was n't hired to do that," he is standing upon a greased plank that inclines toward the sea. When the plank is tilted to a proper angle, he goes to Davy Jones' locker, and nobody tilts the fatal plank but the man himself.

¶ And the way the plank is tilted is this: the man takes more interest in passing craft and what is going on on land, than in doing his work on board ship.

¶ So I repeat: no man employed by a successful concern was ever discharged. Those who fall overboard get on the greased plank and then give it a tilt to the starboard.

¶ If you are on a greased plank, you had better get off from it, and quickly, too.

¶ Loyalty is the thing!

¶ We grow strong through assuming responsibilities—by bearing burdens and doing things we acquire power.

¶ Health is a gift, but you have to work to keep it.

I HOLD these truths to be self-evident:

¶ That man was made to be happy;

¶ That happiness is only attainable through useful effort

¶ That the best way to help ourselves is to help others.

¶ That useful effort means the proper exercise of all our faculties

¶ That we grow, only through this exercise;

¶ That education should continue through life, and the joys of mental endeavor should be, especially, the solace of the old;

¶ That where men alternate work, study and play in right proportion, the brain is the last organ of the body to fail. Death for such has no terrors;

¶ That the possession of wealth can never make a man exempt from useful, manual labor;

¶ That if all would work a little, none would be overworked

¶ That if no one wasted, all would have enough;

¶ That if none were overfed, none would be underfed;

¶ That the rich and "educated" need education quite as much as the poor and illiterate;

¶ That the presence of a serving class is an indictment and a disgrace to our civilization;

¶ That the disadvantage of having a serving class falls most upon those who are served, and not upon those who serve—just as the real curse of slavery falls upon the slave-owner

¶ That the presence of a serving class tends toward dissolution instead of co-operation;

¶ That the people who are waited on by a serving class

can not have a just consideration for the rights of others, and that they waste both time and substance, both of which are lost forever, and can only partially be made good by additional human effort;

¶ That the person who lives on the labor of others, not giving himself in return to the best of his ability, is really a consumer of human life;

¶ That the best way to abolish a serving class is for all to join it;

¶ That in useful service there is no high or low;

¶ That all duties, officers and things useful and necessary are sacred, and that nothing else is or can be.

¶ Brain-work is just as necessary as physical exercise and the man who studies his own case, and then plays one kind of work off against another, finds a continual joy and zest in life, and his days shall be long upon the land ❧ ❧

NATURE makes the crab-apple, but without man's help she could never evolve the pippin.

¶ Nature makes the man, but unless the man takes charge of himself, he will never evolve into a Master. He will remain a crab-apple man. So Nature requires men to co-operate with her. And of course in this statement I fully admit that man is but a higher manifestation of Nature ❧ ❧

¶ Nature knows nothing of time—time is for men. And the fleeting quality of time is what makes it so valuable to us, If life were without limit, we would Is to nothing. Life without death would be appalling. It would be a day

without end—a day with no night of rest. Death is a change—and death is a manifestation of life.

¶ We are allowed to live during good behavior, and this is what leads men toward truth, justice and beauty, for these things mean an extension of time, and happiness instead of misery.

¶ We work because life is short, and through this work we evolve. The Master is a man who has worked wisely and intelligently, and through habit has come to believe in himself.

¶ Men are strong just in proportion as they have the ability to say NO, and stand by it. Look back on your own life—what was it that caused you the most worry, wear, vexation, loss and pain? Was n't it because you failed to say NO at certain times and stick to it?

¶ This vice of the inability to say NO comes from lack of confidence in yourself.

¶ You think too much of the opinions of other people and not enough of your own. "Put your name right here—it is only a matter of form, you know—just between friends."

¶ And you sign your name. The years go by, and there comes a time when you pay for your weakness in blood and tears.

¶ And the real fact is that the good opinion of the best people comes from your saying NO, and not weakly yielding and putting your name to a subscription, or a contract which was none of yours.

¶ Cultivate self-confidence and learn to say NO. It is a great thing to be a man, but it is a finer thing to be a Master—Master of yourself.

¶ Two necessities in doing a great and important work: a definite plan and limited time.

¶ To try many things means power: to finish a few is immortality

¶ To act in absolute freedom and at the same time realize that responsibility is the price of freedom is salvation.

¶ The best service a book can render you is, not to impart truth, but to make you think it out for yourself.

¶ If you have not known poverty, heart-hunger and misunderstanding, God has overlooked you, and you are to be pitied.

¶ Martyr and persecutor are usually cut from the same piece

¶ So long as millions of men gain a living by evolving the machinery of war and training for war we will have war

¶ The object of education is that a man may benefit himself by serving others.

NO woman is worthy to be a wife who on the day of her marriage is not absolutely and entirely in an atmosphere of love and perfect trust; the supreme sacredness of the relation is the only thing which, at the time, should possess her soul. Is she a bawd that she should bargain? Woman should not "obey" men any

more than men should obey women. There are six requisites in every happy marriage; the first is Faith, and the remaining five are Confidence. Nothing so compliments a man as for a woman to believe in him—nothing so pleases a woman as for a man to place confidence in her.

¶ Obey? God help me! Yes, if I loved a woman, my whole heart's desire would be to obey her slightest wish. And how could I love her unless I had perfect confidence that she would only aspire to what was beautiful, true and right? And to enable her to realize this ideal, her wish would be to me a sacred command; and her attitude of mind toward me I know would be the same. And the only rivalry between us would be as to who could love the most; and the desire to obey would be the one controlling impulse of our lives.

¶ We gain freedom by giving it, and he who bestows faith gets it back with interest. To bargain and to stipulate in love is to lose.

¶ The woman who stops the marriage ceremony and requests the minister to omit the word "obey" is sowing the first seed of doubt and distrust that later may come to fruition in the divorce-court.

¶ The haggling and bickerings of settlements and dowries that usually precede the marriage of "blood" and "dollars" are the unheeded warnings that misery, heartache, suffering and disgrace await the principals.

¶ Perfect faith implies perfect love; and perfect love casteth out fear. It is always the fear of imposition, and a lurking intent to rule, that causes the woman to haggle over a word—it is absence of love, a limitation, an inca-

pacity. The price of perfect love is an absolute and complete surrender.

¶ Keep back part of the price, and yours will be the fate of Ananias and Sapphira. Your doom is swift and sure. To win all we must give all.

¶ Only the exiled can sympathize with the exile—only the downtrodden and sore-oppressed understand the outcast

¶ Until you come to realize that many things you were sure of are not so, and many you scouted are true, you have not begun to live.

¶ Keep in your heart a shrine to the ideal, and upon this altar let the fire never die.

¶ Since language can never explain to one who does not already know, and as words are never a vindication, silence when ballasted by soul is effective beyond speech.

¶ Upon every face is written the record of the life the man has led: the prayers, the aspirations, the disappointments, all he hoped to be and was not—all are written there; nothing is hidden, nor indeed can be.

¶ The art of winning in business lies in working hard, and not taking the game too seriously.

¶ The big winners are invariably men who have snatched success from the jaws of failure.

AN AMERICAN BIBLE

IT is a great thing to teach. I am never more complimented than when some one addresses me as "teacher." To give yourself in a way that will inspire others to think, to do, to become—what nobler ambition! To be a good teacher demands a high degree of altruism, for one must be willing to sink self—to die, as it were—that others may live. There is something in it very much akin to motherhood—a brooding quality. Every true mother realizes at times that her children are only loaned to her—sent from God—and the attributes of her body and mind are being used by some Power for a purpose. The thought tends to refine the heart of its dross, obliterate pride, and make her feel the sacredness of her office. All good men everywhere recognize the holiness of motherhood—this miracle by which the race survives.

¶ There is a touch of pathos in the thought that while lovers live to make themselves necessary to each other, the mother is working to make herself unnecessary to her children. And the entire object of teaching is to enable the scholar to do without his teacher. Graduation should take place at the vanishing-point of the teacher.

¶ Yes, the efficient teacher has in him much of this mother quality. Thoreau, you remember, said that genius is essentially feminine; if he had teachers in mind his remark was certainly true. The men of much motive power are not the best teachers—the arbitrary and imperative type, that would bend all minds to match its own, may build bridges, tunnel mountains, discover continents and capture cities, but it can not teach. In the presence of such a towering personality freedom dies, spontaneity droops, and thought slinks away into a corner. The brooding qual-

ity, the patience that endures, and the yearning of motherhood, are all absent. The man is a commander, not a teacher; and there yet remains a grave doubt whether the warrior and ruler, have not used their influence more to make this world a place of the skull than the abode of happiness and prosperity. The orders to kill all the firstborn, and those over ten years of age, were not given by teachers.

¶ The teacher is one who makes two ideas grow where there was only one before.

¶ Just here seems a good place to say that we live in a very stupid, old world, round like an orange and slightly flattened at the poles. The proof of this seemingly pessimistic remark, made by a hopeful and cheerful man, lies in the fact that we place small premium, either in honor or in money, on the business of teaching. As in olden times, barbers and scullions ranked with musicians, and the Master of the Hounds wore a bigger medal than the Poet Laureate, so do we pay our teachers the same as coachmen and coal-heavers, giving them a plentiful lack of everything but overwork.

¶ I will never be quite willing to admit that this country is enlightened, until we cease the inane and parsimonious policy of trying to drive all the really strong men and women out of the teaching profession by putting them on the payroll at one-half the rate, or less than that which the same brains and energy can command elsewhere. In the year of our Lord, Nineteen Hundred Six, in a time of peace, we appropriated four hundred million dollars for war and war appliances, and this sum is just double the cost of the entire public-school system in America. It is not the necessity of economy that dictates our actions

in this matter of education—we simply are not enlightened. ¶ But this thing can not always last—I look for the time when we shall set apart the best and noblest men and women of earth for teachers, and their compensation will be so adequate that they will be free to give themselves for the benefit of the race, without apprehension of a yawning almshouse. A liberal policy will be for our own good, just as a matter of cold expediency; it will be enlightened self-interest.

¶ He who stands still is lost.

¶ A man's measure is his ability to select men and materials and organize them.

¶ Our finest flowers are often weeds transplanted

¶ Strength comes from solitude, a waiting, a communion with the best in us, which is at one with the divine spark.

¶ If pleasures are greatest in anticipation, just remember that this is also true of troubles.

¶ The sense of universality is heaven.

¶ Let 's keep the window open to the East, be worthy, and some time we shall know.

¶ Sanity lies in your ability to think individually and act collectively

THOSE who manage religious systems have small faith in a Supreme Being or Universal Order. Luther left alone, would have soon settled down into a country parson, and his protestantism would have diffused itself in the form of a healthful attenuation. All extremes tend to cure themselves. Well has it been said that Luther retarded civilization a thousand years. It was the absurd and foolish rancor of priests and popes that by opposition lifted Luther into a world-power, and made possible a thousand warring, jarring, quibbling sects and systems, consuming one another and the time and substance of mankind, in their vacuous and inept theological antics. ¶ Luther prolonged the life of theology by presenting it in a palatable capsule, just at a time when the intelligence of the world was making wry faces getting ready to spew it. ¶ Pope Leo the Thirteenth, the wisest man who ever sat in the papal chair, once wrote: "The real enemies of the Church have been those o'er-zealous churchmen who have sought to stamp out error by violence, forgetful that man is little and our God is great, and that in His wisdom the Father of all has provided that evil left alone shall soon exhaust itself, and right, of itself, will surely prevail ∞ ∞ Impatient defense of our holy religion springs from limitation and lack of faith. Against its avowed enemies the Church stands secure, but against those who are quick to draw the sword and strike off the ear of Malchus, we are often powerless. If the servants of the Church had ever taught by example, through love and patience, even now the reign of our God would be universal, as the flowers of Spring carpet the gentle hillside slopes." These gentle words of Pope Leo lose none of their quality, even when the

obvious fact is pointed out that the man who struck off the ear of the high-priest's servant was the very man who founded the Church.

¶ The reason there are now so few professors to teach theology is on account of the scarcity of scholars who will pay for being taught. The demand always keeps pace with the supply where salaries and honors are involved. If there were a vast number of people who wanted to be taught alchemy, astrology and palmistry, there would not be wanting teachers to teach these things.

¶ When augury was in vogue and men foretold the future by the flight of birds, in all first-class colleges there were endowed chairs held down by High-Test, Non-Explosive great men learned in the noble science of augury.

¶ If there were now emoluments and honors for teaching alchemy, astrology, palmistry and augury, there would be pedagogic preparatory schools for all these things, richly endowed by good men who did not understand them, but assumed that other people did.

¶ The science of theology is the science of episcopopagy. It starts with an assumption and ends in a fog.

¶ Nobody ever understood it, but vast numbers have pretended to, because they thought others did. Very slowly we have grown honest, and now the wise man and the good man accept the doctrine of the unknowable.

¶ Gradually the consensus of intelligence has pushed theology off into the dustbin of oblivion, with alchemy and astrology.

¶ Theology is not meant to be understood—it is to be believed. A theologian is an ink-fish you can never catch. And in stating this fact I fully appreciate that I am laying

myself open to the charge of being a theologian myself. ¶ When a prominent member of Congress, of slightly convivial turn, went to sleep on the floor of the House of Representatives, and suddenly awakening, convulsed the assemblage by loudly demanding, "Where am I at?" he propounded an inquiry that is classic. With the very first glimmering of intelligence and as far back as history goes, man has always asked this question and three others:

¶ Where am I?

¶ Who am I?

¶ What am I here for?

¶ Where am I going?

¶ A question implies an answer, and so, coeval with the questioner, the man who answered has exacted a living from the man who asked, also titles, gauds, jewels and obsequies. Further than this, the volunteer who answered has declared himself exempt from all useful labor. This volunteer is our theologian. Walt Whitman has said:

"I think I could turn and live with animals, they are so
placid and self-contained,
I stand and look at them long and long.
They do not sweat and whine about their condition,
They do not lie awake in the dark and weep for their sins,
They do not make me sick discussing their duty to God,
Not one is dissatisfied, not one is demented with the mania
of owning things,
Not one kneels to another, nor to his kind that lived thou-
sands of years ago,
Not one is respectable or unhappy over the whole earth."

¶ But we should note this: Whitman merely wanted to live with animals, he did not desire to become one. He was not willing to forfeit knowledge; and a part of that knowledge was, that man has some things yet to learn from the brute.

¶ Much of man's misery has come from his persistent questioning ☙ ☙

¶ The book of Genesis is certainly right, when it tells us that man's troubles come from his desire to know. The fruit of the tree of knowledge is bitter, and man's digestive apparatus has been ill-conditioned to assimilate it. But still we are grateful, and good men never forget that it was woman who gave the fruit to man—men learn nothing alone. In the Garden of Eden, with everything supplied, man was an animal; but when he was turned out and had to work, strivè, struggle and suffer, he began to grow into something better.

¶ The theologians of the Far East have told us that man's deliverance from the evils of life must come through the killing of desire; we reach Nirvana—rest—through nothingness. But within a decade it has been borne in upon a vast number of thinking men of the world that deliverance from discontent and sorrow was to be had, not through ceasing to ask questions, but by asking one more. The question is this: " What can I do? "

¶ And having asked the question, we must set to work answering it ourselves.

¶ When man went to work, action removed the doubt that theory could not solve.

¶ The rushing winds purify the air; only running water

is pure; and the holy man, if there be such, is the one who loses himself in persistent, useful effort. The saint is the man who keeps his word and is on time. By working for all, we secure the best results for self, and when we truly work for self, we work for all. The priestly class evolves naturally into being everywhere as man awakens and asks questions. Only the unknown is terrible, says Victor Hugo. We can cope with the known, and at the worst we can overcome the unknown by accepting it. Verestchagin, the great painter, who knew the psychology of war as few men have, and went down to his death gloriously, as he should, on a sinking battleship, once said, "In modern warfare, when man does not see his enemy, the poetry of battle is gone, and man is rendered by the unknown into a quaking coward."

¶ Enveloped in a fog of ignorance every phenomenon of Nature causes man to quake and tremble—he wants to know. Fear prompts him to ask, and greed for power, place and pelf replies.

¶ To succeed beyond the average is to realize a weakness in humanity and then bank on it. The priest who pacifies is as natural as the fear he seeks to assuage—as natural as man himself.

¶ So the first man is in bondage to his fears, and exchanges this for bondage to a priest. First, he fears the unknown; second, he fears the priest who has power over the unknown.

¶ Soon the priest becomes a slave to the answers he has conjured forth. He grows to believe what he at first pretended to know. The punishment of every liar is that he eventually believes his lies. The mind of man becomes

tinted and subdued to what he works in, like the dyer's hand ☙ ☙

¶ So we have the formula:

¶ Man in bondage to fear.

¶ Man in bondage to a priest.

¶ The priest in bondage to a creed.

¶ Then the priest and his institution becomes an integral part and parcel of the State, mixed in all its affairs. The success of the State seems to lie in holding belief intact and stilling all further questions of the people, transferring all doubts to this volunteer class that answers—for a consideration ☙ ☙

¶ Naturally the man who does not accept the answers is regarded by the priest as the enemy of the State—that is, the enemy of mankind.

¶ To keep this questioner down has been the chief concern of every religion. And the problem of progress has been to smuggle the newly discovered truth past Cerberus, the priest, by preparing a sop that was to him palatable. From every branch of science, the priest has been routed, save sociology alone. Here he has stubbornly made his last stand, and is saving himself alive by slowly accepting the situation and transforming himself into the promoter of a social club.

¶ The priest is society's walking delegate. He is the self-appointed business agent of Divinity—and no contract between God and man, man and man, or man and woman, is valid unless ratified by him.

¶ All who do not belong to his union are scabs.

¶ The evolution of the race is mirrored in the evolution of the individual. Look back on your own career—your

first dawn of thought began in an inquiry, "Who made all this—how did it all happen?"

¶ And theology comes in with a glib explanation: the fairies, dryads, gnomes and gods made everything, and they can do with it all as they please. Later, we concentrate all of these personalities in one god, with a devil in competition, and this for a time satisfies.

¶ Later, the thought of an arbitrary being dealing out rewards and punishments grows dim, for we see the regular workings of cause and effect. We begin to talk of energy, the divine essence and the reign of law. We speak as Matthew Arnold did of a "Power, not ourselves, that makes for righteousness." But Emerson believed in a Power that was in himself, that made for righteousness.

¶ Metaphysics reaches its highest stage when it affirms, "All is one," "All is Mine," just as theology reaches its highest conception when it becomes monotheistic—having one God and curtailing the personality of the Devil to a mere abstraction.

¶ But this does not long satisfy, for we begin to ask, "What is this One?" or "What is Mind?"

¶ Then positivity comes in and says that the highest wisdom lies in knowing that we do not know anything, and never can, concerning a First Cause. All we find is phenomena, and behind phenomena, phenomena.

¶ The laws of Nature do not account for the origin of the laws of Nature. Spencer's famous chapter on the origin of the unknowable defines the limits of human knowledge. And it is worth noting that the one thing which gave most offense in Spencer's work was this doctrine of the unknowable. This, indeed, forms but a small

part of the work of this great man, and if it were all demolished there would still remain his doctrine of the known. The bitterness of theology toward science arises from the fact that as we find things out we dispense with the arbitrary, handmade god, and his business agent, the priest.

¶ Men begin by explaining everything, and the explanations given are always for other people. Parents answer the child, not telling him the actual truth, but giving him that which will satisfy—that which he can mentally digest. To say, "The fairies brought it," may be all right until the child begins to ask who the fairies are, and wants to be shown one, and then we have to make the somewhat humiliating confession that there are no fairies.

¶ But now we perceive that this mild fabrication in reference to Santa Claus and the fairies is right and proper mental food for the child. His mind can not grasp the truth that some things are unknowable; and he is not sufficiently skilled in the things of the world to become interested in them—he must have a resting-place for his thoughts, and so the fairy-tale comes in as an aid to the growing imagination.

¶ Only this—we place no penalty in disbelief in fairies nor do we make offers of reward to all who believe that fairies actually exist. Neither do we tell the child that people who believe in fairies are good, and that those who do not are wicked and perverse.

¶ The theological and metaphysical stages are necessary, but the sooner man can be graduated out of them the better. Hate, fear, revenge and doubt are all theological attributes, detrimental to man's best efforts.

¶ Moral ideas were an afterthought, and really form no

part of theology. All beautiful, altruistic impulses thrive better when separated from theology.

¶ And the sum of the argument is, that all progress in mind, body and material things has come to man through the study of cause and effect. And just in degree as he abandoned the study of theology as futile and absurd, and centered on helping himself here and now, has he prospered

¶ Man's only enemy is himself, and this is on account of his ignorance of this world, and his superstitious belief in another. Our troubles, like diseases, all come from ignorance and weakness, and through our ignorance are we weak and unable to adjust ourselves to better conditions. The more we know of this world the better we think of it, and the better we are able to use it for our advancement

¶ So far as we can judge, the unknown cause that rules the world by unchanging laws is a movement forward to happiness, growth, justice, peace and right. Therefore, the scientist, who perceives that all is good when rightly received and rightly understood, is really the priest and holy man—the mediator and explainer of the mysterious. As fast as we understand things they cease to be supernatural. The supernatural is the natural not yet understood. The theological priest who believes in a God and a Devil is the real modern infidel.

¶ The man of faith is the one who discards all thought of "how it first happened," and fixes his mind on the fact that he is here. The more he studies the conditions that surround him, the greater his faith in the truth that all is well.

¶ If men had turned their attention to humanity, discarding theology, using as much talent, time, money and effort in solving social problems, as they have in trying to wring from the skies the secrets of the unknowable, this world would now be a veritable paradise. It is theology that has barred the entrance to Eden, by diverting the attention of men from this world to another.

¶ All religious denominations now dimly perceive the trend of the times, and are gradually omitting theology from their teachings and taking on ethics and sociology instead. We are evolving theology out and sociology in. Theology has ever been the foe of progress and the enemy of knowledge. It has professed to know all, having a revelation direct from the Creator Himself, and has placed a penalty on all investigation and advancement.

¶ The age of enlightenment will not be here until every church has evolved into a schoolhouse, and every preacher is both a teacher and a pupil.

¶ The best way to get even is to forget.

¶ If men could only know each other, they would never either idolize or hate.

¶ The mouth indicates the flesh; the eye the soul.

¶ Too often the reformer has been one who caused the rich to band themselves against the poor.

¶ Parties who fuss about saving their souls, probably have no souls worth saving.

¶ The wise hold all earthly things lightly—they are stripping for eternity.

¶ There is a sweet recompense in mutual deprivations, where trials and difficulties only serve to cement affection.

¶ Men who make themselves are needed.

¶ He who imparts cheerfulness is adding to the wealth of the world.

¶ Do not separate yourself from the plain people; be one with all—be universal.

¶ There is only one thing worth praying for, and that is to be in the line of evolution.

JUST as long as trade was trickery, business barter, commerce finesse, government exploitation, slaughter honorable, and murder a fine art; when religion was superstition, piety the worship of a fetish and education a clutch for honors, there was small hope for the race. But with the supremacy of science, the introduction of the one-price system in business, and the gradually growing conviction that honesty is man's most valuable asset, we behold light at the end of the tunnel.

¶ God does n't need us so much as His children do; so let us help them, and let God shift for Himself.

¶ Abstinence is not enough: you must make life positive —do something.

WORK is for the worker! Work is for the worker! Did I say that once before? Very well, I think I will print it twelve times a year. Work is for the worker!

¶ We become robust only through exercise, and every faculty of the mind and every attribute of the soul grows strong only as it is exercised. So you had better exercise only your highest and best, else you will give strength to habits or inclinations that may master you, to your great disadvantage. Work is for the worker, and work is a blessing. The Bible does not teach that—it teaches that work is a form of punishment, and only a very grim necessity at best. Even the New Testament is full of sympathy and condolences for the bearers of burdens and those who are heavy laden. There is much about looking forward to a sweet rest in Heaven, but not a word about getting onto your job. Heaven, to many, is a long rest, and no religion has ever pictured a paradise where happiness came through useful activity. No wonder that the jolly, jolly mariners, sitting forevermore upon the windless, glassy floor, grew aweary of the monotony.

¶ There are no glad congratulations in the Bible for the man who has found his work—only pity. And then, where in Holy Writ do you find any statement of this patent truth: There is a certaiu amount of work to do in the world, and the reason some folks have to work from daylight to dark is because some other folks never work at all? It was a Philistine who had to discover and voice that. A certain amount of work is very necessary to growth. Work is a blessing, not a curse, because through it we acquire strength—strength of mind and strength of body.

To carry a responsibility gives a sense of power. Men who have borne responsibility know how to carry it, and with heads erect, and with the burden well adjusted to their shoulders, they move steadily forward. Those who do not know better, drag their burdens behind them with a rope.

¶ There is no reformation in degradation.

¶ The more one knows, the more one simplifies.

¶ It is a great blessing to be born into a family where strict economy of time and money is necessary. The idea that nothing shall be wasted and that each child must carve out for himself a career is a thrice-blessed privilege. Rich parents are an awful handicap to youth: few, indeed, there be who have the strength to stand prosperity.

¶ Mother Nature is kind, and if she deprives us of one thing she gives us another— happiness seems to be meted out to each and all in equal portions.

ALL men recognize in their hearts that they must have the good-will of some other men. To be separated from your kind means death, and to have their good-will is life—and this desire for sympathy and this alone shapes conduct. We are governed by public opinion, and until we regard all mankind as our friends, and all men as brothers, so long will men combine in sects and cliques, and keep the millennium of Peace and Good-Will a dim and distant thing.

AN AMERICAN BIBLE

THERE is only one thing in the world—and that is Divine Energy. Herbert Spencer defined dirt as useful matter in the wrong place, and so we may say that the bad man is a good man who has misdirected his energies. When we once acknowledge that this is God's world, and that we are His children, there is no high or low in human service. We will pity, but we will not blame.

¶ Business is eminently a divine calling. We do not differentiate it from any other calling, no matter how noble, how beautiful, how altruistic.

¶ There is a romance of business, and a heroism of business that literature will yet take note of. The antique phrase about the three learned professions will have to go. There are fifty-seven varieties of learned men. To do your work with a whole heart up to your highest and best is an eminently religious motive.

¶ And when in doubt, to mind your own business is eminently ethical and wise.

¶ Enlightened self-interest endorses the Golden Rule.

IT is well to realize that it is the patient man who wins. To do your work, and not be anxious about results, is the best way to go after and secure a big result. This does not mean that you are to sell yourself as a slave. If your present position does not give you an opportunity to grow, and you know of a better place—why, go to the better place, by all means. The point I make is simply this: If you care to remain in a place, you can never better your position by striking for higher wages or favors of any kind.

¶ The employee who drives a sharp bargain and is fearful

that he will not get all he earns, never will. There are men who are set on a hair-trigger—always ready to make demands when there is a rush of work, and who threaten to walk out if their demands are not acceded to. The demands may be acceded to, but this kind of help is always marked on the timebook for dismissal, when work gets scarce and business dull. Such men are out of employment about half the time, and the curious part of it is, they never know why. As a matter of pure worldly wisdom—just cold-blooded expediency—if I were an employee I would never mention wages. I would focus right on my work and do it. ¶ The man that endures is the man that wins. I would never harass my employer with inopportune propositions. I would give him peace, and I would lighten his burdens. Personally I would never be in evidence, unless it were positively necessary—my work would tell its own story. ¶ The cheerful worker who goes ahead and makes himself a necessity to the business—never adding to the burden of his superiors—will sooner or later get all that is his due, and more. He will not only get pay for his work, but he will get a bonus for his patience and another for his good-cheer ¶ The man who makes a strike to have his wages raised from fifteen to eighteen dollars a week may get the increase, and then his wages will stay there. Had he kept quiet and just been intent on making himself a five-thousand-dollar man, he might have gravitated straight to a five-thousand-dollar desk. I would not risk spoiling my chances for a large promotion by asking for a small one. And it is but a trite truism to say that no man ever received a large promotion because he demanded it—he got it because he

could fill the position, and for no other reason. Ask the man who receives a ten-thousand-dollar-a-year salary how he managed to bring it about, and he will tell you that he just did his work as well as he could. Never did such a man go on a strike. The most successful strike is a defeat; and had this man been a striker by nature, sudden and quick to quarrel, jealous of his rights, things would have conspired to keep him down and under. I do not care how clever he may be or how well educated, his salary would have been eighteen a week at the furthest, with a very tenuous hold upon his job.

¶ He that endureth unto the end shall be saved. At hotels the man who complains is the man against whom the servants are ever in league; and the man who complains most is the man who has the least at home.

¶ If you are defamed, let time vindicate you—silence is a thousand times better than explanation. Explanations do not explain. Let your life be its own excuse for being—cease all explanations and all apologies, and just live your life. By minding your own business, you give others an opportunity to mind theirs; and depend upon it, the great souls will appreciate you for this very thing.

¶ I am not sure that absolute, perfect justice comes to everybody in this world; but I do know that the way to get justice is not to be too anxious about it. As love goes to those who do not lie in wait for it, so does the great reward gravitate to the patient man. It is but common to believe in him who believes in himself, but if you would do aught uncommon, believe yet in him who does not believe in himself.

ELBERT HUBBARD

I WISH to be simple, honest, frank, natural, clean in body and mind, unaffected—ready to say, "I do not know," if it be so, to meet all men on an absolute equality—to face any obstacle and meet every difficulty unabashed and unafraid—to cultivate the hospitable mind and the receptive heart.

¶ Every man measures others by himself—he has only one standard. When a man ridicules certain traits in other men, he ridicules himself. How would he know other men were contemptible did he not look into his own heart and there see the hateful thing?

THE family whose members work together succeeds. And the success of this family is in exact ratio to the love that cements them into a whole. Of course, the more intellect you can mix with this mutual love the better; but intellect alone is too cold to fuse the dumb indifference of inanimate things and command success.

¶ Love is the fulfilling of life's law.

¶ The big merchant nowadays is the one who can keep the peace between his department heads.

¶ The concern that succeeds is the one where feud, fuss and folly are kiboshed, and all hands work together for a mutual end.

¶ The man who can forget his own personal feelings and fuse his own interests with those of the house is a sure winner. Nothing can hold such a one back. Sanity shows itself in co-operation. Power does not mean what you alone can do—it means what you can get others to do by welding them into a whole so they will work together.

SYMPATHY, Knowledge and Poise seem to be the three ingredients that are most needed in forming the Gentleman. I place these elements according to their value. No man is great who does not have Sympathy plus, and the greatness of men can safely be gauged by their sympathies. Sympathy and imagination are twin sisters. Your heart must go out to all men: the high, the low, the rich, the poor, the learned, the unlearned, the good, the bad, the wise, and the foolish—it is necessary to be one with them all, else you can never comprehend them. Sympathy!—it is the touchstone to every secret, the key to all knowledge, the Open Sesame of all hearts. Put yourself in the other man's place: then you will know why he thinks certain things and does certain deeds. Put yourself in his place, and your blame will dissolve itself into pity, and your tears will wipe out the record of his misdeeds. The saviors of the world have simply been men with wondrous Sympathy. But Knowledge must go with Sympathy, else the emotions will become maudlin and pity may be wasted on a poodle instead of on a child; on a field-mouse instead of on a human soul. Knowledge in use is wisdom, and wisdom implies a sense of values—you know a big thing from a little one, a valuable fact from a trivial one. Tragedy and comedy are simply questions of value; a little misfit in life makes us laugh, a great one is tragedy and cause for expression of grief.

¶ Poise is the strength of body and strength of mind to control your Sympathy and your Knowledge. Unless you control your emotions, they run over you and stand in the slop. Sympathy must not run riot, or it is valueless and tokens weakness instead of strength. In every hospital

for nervous disorders are to be found many instances of this loss of control. The individual has Sympathy but not Poise, and therefore his life is worthless to himself and to the world.

¶ He symbols inefficiency, and not helpfulness. Poise reveals itself more in voice than in words; more in thought than in action; more in atmosphere than in conscious life. It is a spiritual quality, and is felt more than it is seen. It is not a matter of bodily size, nor of bodily attitude, nor attire, nor of personal comeliness; it is a state of inward being, and knowing your cause is just. And so you see it is a great and profound subject after all, great in its ramifications, limitless in extent, implying the entire science of right living. I once met a man who was deformed in body and little more than a dwarf, but who had such Spiritual Gravity—such Poise—that to enter a room where he was, was to feel his presence and acknowledge his superiority ☙ ☙

¶ To allow Sympathy to waste itself on unworthy objects is to deplete one's life forces. To conserve is the part of wisdom, and reserve is a necessary element in all good literature, as well as in everything else.

¶ Poise being the control of our Sympathy and Knowledge it implies a possession of these attributes, for without Sympathy and Knowledge you have nothing to control but your physical body. To practise Poise as a mere gymnastic exercise, or study in etiquette, is to be self-conscious, stiff, preposterous and ridiculous. Those who cut such fantastic tricks before high heaven as make angels weep, are men void of Sympathy and Knowledge trying to cultivate Poise. Their science is a mere matter of what

to do with arms and legs. Poise is a question of spirit controlling flesh, heart controlling attitude.

¶ Get knowledge by coming close to Nature. That man is the greatest who best serves his kind. Sympathy and Knowledge are for use—you acquire that you may give out; you accumulate that you may bestow. And as God has given unto you the sublime blessings of Sympathy and Knowledge, there will come to you a wish to reveal your gratitude by giving them out again; for the wise man is aware that we retain spiritual qualities only as we give them away. Let your light shine. To him that hath shall be given. The exercise of wisdom brings wisdom; and at the last the infinitesimal quantity of man's knowledge, compared with the Infinite, and the smallness of man's Sympathy when compared with the source from which ours is absorbed, will evolve an abnegation and a humility that will lend a perfect Poise. The Gentleman is a man with perfect Sympathy, Knowledge and Poise.

MAURICE MAETERLINCK says that one bee can never make honey, for the reason that a bee alone has no intelligence. Bees succeed only by working for the good of other bees. A single bee, separated from the hive, is absolutely helpless, yet a hive of bees has a very great and well-defined purpose and intelligence.

¶ And this intelligence, Maeterlinck calls "The Spirit of the Hive."

¶ Occasionally a bee will go off to the fields and come back gorged with honey, bringing nothing for the common stock, and this bee is quickly killed—stung to death by

a self-appointed committee who sit on the case, and seem to consider that any bee which loses sight of the Spirit of the Hive and works for private good is sick, criminally insane, and can not be allowed longer to cumber good space ☙ ☙

¶ Now it is quite probable that if we could communicate with a bee, and ask it why it makes honey, it would say, "I make honey because I choose to," just as Schopenhauer's boulder that rolled down hill explained that it did so because it found a peculiar pleasure and satisfaction in doing so.

¶ Men think they do certain things because they choose but the actual fact is they simply succumb to the strongest attraction and call it choice. Is n't a man under the domain of Natural Law just as much as a bee? I think so. The recognition of this great truth concerning the Solidarity of the Race marks a mental epoch in the onward and upward march.

¶ With the bee, there is seemingly no evolution. The Spirit of the Hive is fixed with narrow limits.

¶ With a man, the Spirit of the Hive, or, if you prefer, the Spirit of the Times, or the *Zeitgeist*, is a constantly changing spiritual entity.

¶ Ancient Athens was made and controlled by fourteen men. But these masterly men did not represent the *Zeitgeist* nor were they strong enough to form the Spirit of the Hive. They kept the many in subjection by the seductive ecclesiasticon—by shows, spectacles, pomps, processions—and when danger at home became imminent, the mob was diverted by a foreign war.

¶ As long as the actual *Zeitgeist* of Greece was saturated

with religious fanaticism, superstition and a childish tantrum tendency, the fourteen great men of Athens, who for just thirty-six years sat on the lid, were in a very dangerous position.

¶ The miracle is that they kept the beast down and under long enough to build the temples and embellish them with undying works of art. But they were allowed to do their work, only by pandering to the *hoi polloi* idea that the statues represented the gods in Elysium, and that the Pantheon was the habitation of Zeus himself. To find the Deity in yourself by producing Art was a truth the many could not comprehend, and when Praxiteles hinted at it, his temerity cost him his life.

¶ When Phidias placed his own portrait with that of Pericles upon a sacred shield, the glory that was Greece got its death sentence.

¶ The mumble of discontent grew into a roar. Socrates was passed the hemlock, and all the fourteen actual gods who made the glory were either killed or ostracized—robbed, disgraced, undone.

¶ The *Zeitgeist* had its way. Socrates, Euclid, Pericles, Phidias, Herodotus, Empedocles and Sophocles no more represented the Spirit of the Hive that existed at Athens, than Jesus represented the *Zeitgeist* of Jerusalem in the age of Augustus.

¶ Savonarola, Tyndale, Ridley, Huss, Wyclif, George Wishart, were martyrs all to the Spirit of the Times. Yet Socrates, Jesus, Savonarola, Old John Brown—none of Freedom's illustrious dead died in vain. They died that we might live; and as a single drop of aniline will tint an entire cask of water, so has the blood of martyrs tinted

the Spirit of the Times and given us a peculiar and different *Zeitgeist* from that which we would otherwise have had.

¶ The death of Lincoln created a sentiment which the living man could not, and which in time brought the entire South to an acknowledgment of the righteousness of his cause ❧ ❧

¶ The *Zeitgeist* not being able to understand or assimilate the doctrines of the seers and prophets, killed them. The man who preaches doctrines or performs deeds contrary to the Spirit of the Times is ever regarded as the enemy of the State, a menace to society, and is snuffed out ❧ ❧ Whether he be above the law or below it matters not: the saviors of the world have always been hanged between thieves. This full, frank, free expression which we now enjoy is the precious legacy of a blood-stained past. And it is for us, the living, to see that these dead shall not have died in vain. Familiarity breeds indifference, if not contempt, and whether there be men now living as great as those fourteen in the time of Pericles, it would be difficult to determine.

¶ But this we know—we have a Spirit of the Hive now that is making honey honestly, and that, too, of a satisfactory quality, while the honey of Hymettus was made by that immortal fourteen who worked by stealth, plot, plan and connivance.

¶ Our Spirit of the Times is of a kind unequaled in history. We have thousands upon thousands of men and women who are thinking great and noble thoughts and doing great and splendid work.

¶ Our *Zeitgeist* is sensitive, restless, alert, impressionable,

progressive and is making for righteousness. The man who can imagine a better religion than now exists is allowed to throw his vision on the screen, and he who can imagine a better government than we now have, is not hanged for his pains, but is allowed to express his dream.

¶ Public opinion rules. No law that is contrary to the *Zeitgeist* can be enforced. Judges translate and interpret the laws to suit the Spirit of the Times. Every man who speaks out loud and clear is tinting the *Zeitgeist.* Every man who expresses what he honestly thinks is true is changing the Spirit of the Times. Thinkers help other people to think, for they formulate what others are thinking. No person writes or thinks alone—thought is in the air, but its expression is necessary to create a tangible Spirit of the Times. The value of a thinker who writes, or of a writer who thinks, is that he supplies arguments for the people and confirms all who are on his wire in opinions often before uttered.

IT is well to cultivate a mild, gentle and sympathetic voice, and the one way to secure a mild, gentle and sympathetic voice is to be mild, gentle and sympathetic. The voice is the index of the soul. Children do not pay much attention to your words—they judge of your intent by your voice. Your voice reassures. "My sheep know my voice." We judge each other more by voice than by language, for voice colors speech, and if your voice does not corroborate your words, doubt will follow. We are won or repelled by a voice. Your dog does not obey your words—he does, however, read your intents in your voice.

¶ The best way to cultivate the voice is not to think about

it. Actions become regal only when they are unconscious; and the voice that convinces, that holds us captive, that leads and lures us on, is used by its owner unconsciously. Fix your mind on the thought, and the voice will follow. If you fear you will not be understood, you are losing the thought—it is slipping away from you—and you are thinking of the voice. Then your voice rises to a screech, subsides into a purr, or bellows like the vagrant winds. Anxiety and intent are shown, and your case is lost. If you fear you will not be understood, you probably will not. If the voice is allowed to come naturally, easily and gently. it will take on every tint and emotion of the mind. So, to get back to the place of beginning, my advice is this: The way to cultivate the voice is not to cultivate it.

¶ The voice is the sounding-board of the soul. God made it right. If your soul is filled with truth, your voice will vibrate with love, echo with sympathy, and fill your hearers with the desire to do, to be and to become. Your desire will be theirs. By their voices ye shall know them.

¶ Peace—be still! Feel that, and then say it, and your voice shall be a word of command that even the elements will obey

¶ If your religion does not change you, then you had better change your religion.

¶ All suffering is caused by an obstacle in the path of a force. See that you are not your own obstacle.

¶ Knowledge is the distilled essence of our intuitions, corroborated by experience.

¶ To associate only with the sociable, the witty, the wise, the brilliant, is a blunder—go among the plain, the uneducated, the stupid, and exercise your own wit and wisdom. You grow by giving.

¶ Taste is the test of the mind.

LIFE is a voyage, and we are sailing under sealed orders

¶ We plan, plot, scheme, and arrange, and some fine day Fate steps in and our dreams are tossed into the yeasty deep.

¶ We grin and bear it—anyway we bear it: it is the only thing to do.

¶ We swallow our disappointment, and the years pass, as the years do, for that is a way things have. "And," says Doctor Draper, "over the evening of our dreams there steals the thought that we have been used by an Unknown Power for an Unseen End."

¶ Gabriel is always out of the particular thing we want most, but he gives us something else just as good—and the strange part is, it is just as good. We never ask for loss, disappointment and grief, but these are the packages often handed us.

¶ "Merciful Christ! Is this for me?" you cry.

¶ And Fate with shrouded head murmurs, "Yes, for you," and turns away, and you are alone with your bitterness.

¶ The years go by and there comes the earnest suspicion that all is good—even the wormwood and the gall.

¶ Nature's methods are evolutionary, not revolutionary.

¶ God will not look you over for medals, degrees and diplomas, but for scars.

¶ The man who acts his thoughts and thinks little of his act is the man who scores.

¶ Sincerity without sympathy is devilish; learning without pity is to be avoided; education without humor is preposterous

¶ As a man grows in experience, his theories of conduct become fewer.

¶ To know but one religion is not to know that one

I TRY to fix my thought on the good that is in every soul and make my appeal to that. And the plan is a wise one, judged by results. It secures for you loyal helpers, worthy friends, gets the work done, aids digestion and tends to sleep o' nights. And I say to you that if you have never known the love, loyalty and integrity of a proscribed person, you have never known what love, loyalty and integrity are. I do not believe in governing by force, or threat, or any other form of coercion. I would not arouse in the heart of any of God's creatures a thought of fear, or discord, or hate, or revenge. I will influence men, if I can, but only by aiding them.

¶ Mental dissolution: that condition where you are perfectly satisfied with your religion, education and government

MAKING men live in three worlds at once—past, present and future—has been the chief harm organized religion has done. To drag your past behind you, and look forward to sweet rest in Heaven, is to spread the present very thin.

¶ The man who lives in the present, forgetful of the past and indifferent to the future, is the man of wisdom.

¶ The best preparation for tomorrow's work is to do your work as well as you can today.

¶ The best preparation for a life to come is to live now and here.

¶ Live right up to your highest and best! If you have made mistakes in the past, reparation lies not in regrets, but in thankfulness that you now know better.

¶ It is true that we are punished by our sins and not for them; it is true also that we are blessed and benefited by our sins. Having tasted the bitterness of error, we can avoid it. If we have withheld the kind word and the look of sympathy in the past, we can today give doubly, and thus, in degree, redeem the past. And we best redeem the past by forgetting it and losing ourselves in useful work.

¶ It is a great privilege to live. Thank God! there is one indisputable fact: We are here!

¶ No man should dogmatize except on the subject of theology. Here he can take his stand, and by throwing the burden of proof on the opposition, he is invincible. We have to die to find out whether he is right.

¶ Worry is futile and senseless, being born often of a blindness that will not wait.

¶ Things are ridiculous just as they differ from our things, and men are preposterous just in proportion as they vary from us

¶ The big reward is not for the man who will lighten our burdens, but for him who will give us strength to carry them

¶ Insomnia never comes to a man who has to get up at six o'clock. Insomnia troubles only those who can sleep at any time.

THE success of every great man hinges on one thing —to pick your men to do your work. The efforts of any one man count for so very little! It all depends on the selection and management of men to carry out your plans. In every successful concern, whether it be bank, school, factory, steamship company or railroad, the spirit of one man runs through and animates the entire institution. The success or failure of the enterprise turns on the mental, moral and spiritual qualities of this one man. And the leader who can imbue an army of workers with a spirit of earnest fidelity to duty, an unswerving desire to do the thing that should be done, and always with animation, kindness and good-cheer, should be ranked with the great of the earth.

¶ To supply a thought is mental massage; but to evolve a thought of your own is an achievement. Thinking is a brain exercise—and no faculty grows save as it is exercised.

¶ There is no prophylactic equal to equanimity.

LIFE, now, is human service.

¶ To deceive is to beckon for the Commissioner in Bankruptcy.

¶ Nothing goes but truth.

¶ We know this—because for over two thousand years we have trying everything else.

¶ Academic education is the act of memorizing things read in books, and things told by college professors who got their education mostly by memorizing things read in books and told by college professors.

¶ It is easier to be taught than to attain.

¶ It is easier to accept than to investigate. It is easier to follow than to lead—usually.

¶ Yet we are all heirs to peculiar, unique and individual talents, and a few men are not content to follow. These have usually been killed, and suddenly.

¶ Now, our cry is, "Make room for individuality!"

TRUTH," says Doctor Charles W. Eliot, "is the new virtue."

¶ Let the truth be known about your business.

¶ The only man who should not advertise is the one who has nothing to offer in way of service, or who can not make good.

¶ All such should seek the friendly shelter of oblivion, where dwell those who, shrouded in Stygian shades, forgather gloom, and are out of the game.

¶ Not to advertise is to be nominated for membership in the Down-and-Out Club.

¶ About the best we can say of the days that are gone is that they are gone.

¶ The Adscripts and the Adcrafts look to the East. They worship the rising sun. The oleo of authority does not much interest them. They want the Cosmic Kerosene that supplies caloric.

¶ A good Adcraftscripter is never either a philophraster or a theologaster—he is a pragmatist. He seeks the good for himself, for his clients, and for the whole human race.

¶ The science of advertising is the science of psychology. And psychology is the science of the human heart ❧ ❧

¶ The advertiser works to supply a human want; and often he has to arouse the desire for his goods. He educates the public as to what it needs, and what it wants, and shows where and how to get it.

¶ The idea of the "ethical dentist" who refrains from advertising was originally founded on the proposition derived from the medicos that advertising was fakery. This view once had a certain basis in fact, when the only people who advertised were transients. The merchant who lived in a town assumed that every one knew where he was and what he had to offer. The doctor the same ❧ ❧

¶ This no longer applies. We are living so fast, and inventing so fast, and changing so fast, and there are so many of us, that he who does not advertise is left to spiders, the cockroaches and the microbes.

¶ The fact that you have all the business you can well manage is no excuse now for not advertising.

¶ To stand still is to retreat. To worship the god Terminus is to have the Goths and Vandals that skirt the borders of every successful venture pick up your Termini and carry them inland, long miles, between the setting of the sun and his rising.

¶ To hold the old customers, you must get out after the new ❧ ❧

¶ When you think you are big enough, there is lime in the bones of the boss, and a noise like a buccaneer is heard in the offing.

¶ The reputation that endures, or the institution that lasts, is the one that is properly advertised.

¶ The only names in Greek History that we know are those which Herodotus and Thucydides graved with deathless styli ❧ ❧

¶ The men of Rome who live and tread the boardwalk are those Plutarch took up and writ their names large on human hearts.

¶ All that Plutarch knew of Greek heroes was what he read in Herodotus.

¶ All that Shakespeare knew of Classic Greece and Rome and the heroes of that far-off time is what he dug out of Plutarch's *Lives*. And about all that most people now know of Greece and Rome they got from Shakespeare.

¶ Plutarch boomed his Roman friends and matched each favorite with some Greek, written of by Herodotus ❧ ❧ Plutarch wrote of the men he liked, some of whom we know put up good mazuma to cover expenses.

¶ But of all the Plenipotentiaries of Publicity, Ambassadors of Advertising, and Bosses of Press Bureaus, none equals Moses, who lived fifteen centuries before Christ. Moses appointed himself adwriter for Deity, and gave us an account of Creation, from the personal interviews. And although some say these interviews were faked, this account has been accepted for thirty-five centuries ❧ ❧

¶ Moses wrote the first five books of the Bible, and this

account includes a record of the author's romantic birth and of his serene and dignified death. Moses is the central figure, after Yayweh, in the whole write-up.

¶ Egyptian history makes not a single mention of Moses or the Exodus, and no record is found of the flight from Egypt save what Moses wrote.

¶ At best it was only a few hundred people who hiked, but the account makes the whole thing seem colossal and magnificent. And best of all, the high standard set has been an inspiration to millions to live up to the dope.

¶ The phrase, "The Chosen People of God," was a catch-phrase unrivaled. Slogans abound in Moses that have been taken up by millions on millions.

¶ When Moses took over the Judaic account, Jehovah was only a tutelary or tribal god. He was simply one of the many. He had at least forty strong competitors. The Egyptians had various gods; the Midianites, Hittites, Philistines, Amorites, Ammonites had at least one god each.

¶ Moses made his god supreme, and all other gods were driven from the skies.

¶ What turned the trick?

¶ I 'll tell you—the writings of Moses, and nothing else. So able, convincing, direct and inclusive were the claims of Moses that the world was absolutely won by them.

¶ In the Mosaic Code was enough of the saving salt of commonsense to keep it alive. It was a religion for the now and here. The Mosaic laws are sanitary laws, and work for the positive, present good of those who abide by them.

¶ It is not deeds or acts that last—it is the written record of those deeds and acts.

¶ It was not the life and death of Jesus that fixed His place as the central figure of His time—and perhaps of all time—it was what Paul and certain unknown writers who never even saw Him claimed and had to say in written words ☙ ☙

¶ Horatius still stands at the bridge, because a poet placed him there.

¶ And Paul Revere still rides a-down the night giving his warning cry, because Longfellow set the meters in a gallop ☙ ☙

¶ Across the waste of waters the enemy calls upon Paul Jones to surrender, and the voice of Paul Jones echoes back, "Goddam your souls to Hell—we have not yet begun to fight!" And the sound of the fearless voice has given courage to countless thousands to snatch victory from the jaws of defeat.

¶ In Brussels there is yet to be heard a sound of revelry by night, only because Byron told of it.

¶ Commodore Perry, that rash and impulsive youth of twenty-six never sent that message, "We have met the enemy and they are ours," but a good reporter did, and the reporter's words live, while Perry's died on the empty air ☙ ☙

¶ Lord Douglas never said,

"The hand of Douglas is his own,
And never shall in friendship grasp,
The hand of such as Marmion clasp."

¶ Sir Walter Scott made that remark on white paper with an eagle's quill, and schoolboys' hearts will beat high as they scorn the offered hand on Friday afternoons for centuries to come.

¶ Virginius lives in heroic mold, not for what he said or did, but for the words put into his mouth by a man who pushed what you call a virile pen and wrote such an ad for Virginius as he could never have written for himself.

¶ Andrew J. Rowan carried the Message to Garcia, all right, but the deed would have been lost in the dustbin of Time, and quickly, too, were it not for George H. Daniels, who etched the act into the memory of the race, and fixed the deed in history, sending it down the corridors of Time with the rumble of the Empire State Express, so that today it is a part of the current coin of the mental realm, a legal tender wherever English she is spoke ☙ ☙

¶ All literature is advertising. And all genuine advertisements are literature.

¶ The author advertises men, times, places, deeds, events and things. His appeal is to the universal human soul. If he does not know the heart-throbs of men and women, their hopes, joys, ambitions, tastes, needs and desires, his work will interest no one but himself and his admiring friends ☙ ☙

¶ Advertising is fast becoming a fine art. Its theme is Human Wants, and where, when and how they may be gratified. It interests, inspires, educates—sometimes amuses—informs and thereby uplifts and benefits, lubricating existence and helping the old world on its way to the Celestial City of Fine Minds.

¶ A man who can't forget is quite as bad as the one who can't remember. Everybody should remember to forget.

¶ Metaphysics is the explanation of a thing by a person who does not understand it.

¶ To benefit others, you must be reasonably happy: there must be animation through useful activity, good-cheer, kindness and health—health of mind and health of body ❧ ❧

¶ Be natural and be proper, but not too proper.

SO this, then, is an essay on the American Philosophy.

¶ The American Philosophy is founded on the Science of Economics.

¶ Just here, in order that we may speak a common language, a few definitions are in order.

¶ Economics is the Science of the production, distribution and use of wealth.

¶ Science is accurate, organized knowledge founded on fact—or, as Herbert Spencer expressed it, "Science is the classified knowledge of the common people."

¶ All that which is simply assumed, believed, conjectured, taken on dogmatic statement, or read out of printed books, is unscientific, no matter how plausible.

¶ All practical businessmen are scientists.

¶ Business is a vocation. Philosophy is—or should be—an avocation ❧ ❧

¶ To make a business of philosophy is to institutionalize and dilute it, just as to institutionalize love and religion is to degrade and lose them.

¶ Religion is philosophy touched with emotion.

¶ Philosophy is your highest conception of life, its duties and its destiny.

¶ A religious organization is a different thing from religion.

¶ A religious organization is built on a feeling made static,

or fear frozen stiff. It then becomes a superstition and is employed as a police system, and is taxed all the traffic will bear.

¶ Science is definite, accurate, organized knowledge concerning the things that make up our environment.

¶ Modern philosophy is the distilled essence of wisdom that eventually flows from science. Or, if you please, philosophy is the explanation of science—a projection from science.

¶ Transportation, manufacturing, distribution, advertising, salesmanship, all are variants of business. Each and all are scientific, that is, capable of analyzation and demonstration. Weight, size, color, number, qualities and time are all elements of science. Theology is antique and obsolete philosophy. It never is or never was scientific, not being derived from knowledge. Faith is the first item in its formula. Theology comes to us from the dogmatic statements gotten from books or the hearsay words of men long dead.

¶ Theology is voodooism; in matters of importance it is in the class with alchemy, astrology, palmistry, augury and allopath medicine.

¶ Science is understood, theology believed.

¶ Psychology is the science of human minds and their relationship one to another.

¶ Superstition is scrambled science, or religious omelet, flavored with fear.

¶ Organized religion, being founded on superstition, is, perforce, not scientific. And all that which is not scientific —that is, truthful—must be bolstered up by force, fear and falsehood. Thus we always find slavery and organized religion going hand in hand.

¶ Business, to be successful, must be based on science, for demand and supply are matters of mathematics, not guesswork. Civilization turns on organization. And organization, in order to be of any value, must be scientific ❧ ❧

¶ Economics is a new science. History does not show a single instance of its existence in the days of Greece and Rome. They had simple mathematics, but not complex. Fractions, percentages, statistics, averages were beyond them. The blueprint, even for humorists, was unguessed. Philosophy was speculation; business was barter. Since then, up to within ten years ago, the problem of how man could save his soul has been uppermost. This world has been neglected in the endeavor to gain another.

¶ When the Science of Economics is finally formulated, it will be expressed first in America. In America all the nations meet and blend. Here the factors, elements and categories of Economics are to be found. Here we have one language, and no more, and this is necessary for the expression of a new science.

¶ The first endeavor to found Economics as a science was the work of Adam Smith.

¶ And when Thomas Henry Buckle said that Adam Smith's *Wealth of Nations* had influenced the world for good more than any other book ever written, save none, he stated truth.

¶ Economics changes man's activities. As you change a man's activities you change his way of living, and as you change his environment you change his state of mind, Precept and injunction do not perceptibly affect men; but food, water, air, clothing, shelter, pictures, books, music, will and do.

¶ An Indian baby taken to New England and adopted into a Massachusetts family will grow up the proud possessor of all the Yankee prejudices and peccadillos ☙ ☙

¶ Adam Smith, John Stuart Mill and Karl Marx all wrote on Economics, but none was an Economist. Each based his logic largely on presumption, assumption and hypothesis. If this happens, then that will occur.

¶ They were Political Economists—they pursued Economics as a policy, not as truth. They loved love not the lady. They were students of Economics, and their work was not grounded in Science.

¶ Since the days of Smith, Mill and Marx we have had many students of Economics.

¶ But the world has not yet produced an Economist. To be an Economist, a man must first be a Scientist. He must be both a man of action and one who knows why he acts. He must work and he must contemplate his work. He must act and he must think.

¶ A Scientist is the man who has done the thing—who has seen and knows. Then from his positive knowledge springs his Philosophy. And the Philosophy of a businessman, analyzed, explained and formulated, would constitute a Science of Economics.

¶ The American Philosophy will be formulated by Scientists—by Businessmen who have succeeded. Thackeray's lawyer in the Debtor's Prison, who was working out a new financial policy for the Nation, was not a Scientist. His knowledge was academic and his scheme conjectural. Science was outside of his orbit. He lacked experience. He had feelings, but not facts. He did not have enough cosmic mortar to construct an arch.

¶ Emotionalism, charity, altruism, optimism are not science, and they may be hysteria.

¶ When I speak of success I do not mean it in the sordid sense ☙ ☙

¶ A successful man is one who has tried, not cried; who has worked, not dodged; who has shouldered responsibility, not evaded it; who has gotten under the burden, not merely stood off, looking on, giving advice and philosophizing on the situation.

¶ The result of a man's work is not the measure of success. To go down with the ship in storm and tempest is better than to paddle away to Paradise in an Orthodox canoe.

¶ To have worked is to have succeeded—we leave the results to time. Life is too short to gather the Harvest —we can only sow.

¶ Up to the year Eighteen Hundred Seventy-six the business world was tainted by trickery in trade. The methods of booth and bazaar were everywhere practised. Business was barter, and he who could cheat and not get caught was accounted clever. On the customs of the time there was no copyright. They were a take-over from monarchial days.

¶ But a new ethic has arrived. Within ten years' time the thought has gone through the entire business fabric that to cheat and not get caught is really a worse calamity than to get caught.

¶ To be caught means that some one has applied the brake and you are given pause.

¶ Not to get caught means that you are headed for the precipice on the high clutch and down grade.

¶ To cheat another is to cheat yourself.

¶ Theology did not teach us this, for precept and preaching never touch our lives. We shed them.

¶ We are moved in only one way, and that is by self-interest. Cut off our food-supply and we are no longer apathetic.

¶ And self-interest is a form of selfishness; it is the desire for life. It is the instinct of self-preservation in action.

¶ It was all a matter of mental growth, evolution.

¶ The discovery of truth as our most valuable business asset is the one great achievement of the age in which we live. For truth there is no substitute, and this discovery was made by businessmen.

¶ Honesty as a working policy was first put forth by Benjamin Franklin; and his remark was regarded as a pleasantry until yesterday.

¶ The clergy have not yet adopted it; the doctors are considering it, and the lawyers have n't heard of it.

¶ However, all these will finally adopt it, as a last resort, as a means of self-preservation.

¶ Economics based on falsehood leads to dissolution. Falsehood is a polite form of conquest. The lie is exploitation.

¶ The preacher has diverted us while the lawyer picked our pocket; the doctor gives you ether and accomplishes the same result.

¶ Egypt, Rome and Greece lived on their slaves and outlying colonies. Slave labor is the most expensive kind. In time the land is exhausted, and the slaves die.

¶ But before this happened to the capitals that were, the aristocrats who wasted, destroyed and consumed had gotten nervous debility, and were impotent, also impudent.

¶ Then they died and the barbarian overran the land.
¶ A wise Economist—and America has many—could have figured out exactly how long Babylon and Nineveh would have lasted.
¶ None of these ancient civilizations produced economists. They had soothsayers, priests, lawyers, poets, artists, clowns, dramatists, orators, rhetoricians, singers, philosophers. And most of all they had guzzlers and gourmands.
¶ But they had no scientists, and their philosophy being based on augury, dreams, theology and fear, was futile and fallacious.
¶ A philosophy that is not founded on science is false in theory and base in practice.
¶ Modern business betters human environment. It means gardens, flowers, fruits, vegetables; it means quick, safe and cheap transportation of people, commodities and messages; it means books, maps, furniture, pictures, playgrounds, pure water, perfect sewerage, fresh air, sunshine, health, happiness, hope, light and love—because business gives opportunities for all to work, earn, grow and become.
¶ Business consists in the production, transportation and distribution of the things that are necessary to human life. Through this exercise of our faculties we educe the best that is in us; in other words we get an education. Inasmuch as business supplies the necessities of life, it is impossible to have a highly evolved and noble race except where there is a science of business.
¶ Business is human service. Therefore, business is essentially a divine calling.
¶ Once men believed religion to be the chief concern of mortals here below.

¶ Other men have thought that killing is the chief concern of mortals here below.

¶ Gladstone once said, "Only two avenues of honor are open to young men in England—the army and the church."

¶ This has been the prevailing opinion of the world for nearly two thousand years, and is the one reason why the Dark Ages were dark. During those years of night the fighting man was supreme. It was a long panic, and human evolution was blocked through fear. The race crawled, crept, hid, dodged, secreted, lied, and nearly died.

¶ We now say that the Science of Economics, or Business, is the chief concern of humanity. Business is intelligent, useful activity. The word "busy-ness" was coined during the time of Chaucer by certain soldier-aristocrats, men of the leisure class, who prided themselves upon the fact that they did no useful thing. Men of power proved their prowess by holding slaves, and these slaves did all the work. To be idle showed that one was not a slave.

¶ But this word "business," first flung in contempt, like Puritan, Methodist and Quaker, has now become a thing of which to be proud. Idleness is the disgrace, not busy-ness

¶ The world can be redeemed through business only; for business means betterment, and no business can now succeed that does not add to human happiness.

¶ We believe that only the busy person is happy, and that systematic, daily, useful work is man's greatest blessing

¶ We are a nation of workers, builders, inventors, creators, producers

¶ We are the richest country, per capita, in the world;

and our wealth has come from the farm, the forest, the factory, the mine, the sea.

¶ We have dug, plowed, pumped, smelted, refined, transported and manufactured. We did not inherit our wealth, neither have we laid tribute on other countries as did those earlier civilizations.

¶ Any individual who uses the word "commercial" as an epithet, who regards business enterprise as synonymous with graft and greed, who speaks of certain men as "self-made" and others as "educated," who gives more attention to war than to peace, who seeks to destroy rather than to create and build up, is essentially un-American.

¶ The word "education" sometimes stands for idleness, but the American Philosophy symbols work, effort, industry. It means intelligent, thoughtful, reasonable and wise busy-ness—helping yourself by helping others.

¶ The world's greatest prizes in the future will go to the businessman. The businessman is our only scientist, and to him we must look for a Science of Economics that will eradicate poverty, disease, superstition—all that dissipates and destroys. The day is dawning!

So here, then, endeth *AN AMERICAN BIBLE*, and the same is submitted to the people, young and old, in the hope that it will help them to live, and mayhap, inspire them to write or compile other Bibles and better Bibles. Done into print by The Roycrofters, at their Shops, which are in East Aurora, Erie County, New York, Anno Domini, Nineteen Hundred Twenty-two

Paul Elder & Co.

San Francisco

UNIVERSITY OF CALIFORNIA LIBRARY
BERKELEY

Return to desk from which borrowed.
This book is DUE on the last date stamped below.

UCLA
INTERLIBRARY LOAN
JAN 19 1978

OCT 17 1952 LU

11 Mar'53KF

FEB 25 1953

24May'53LW

JUN 15 1953 LU

24Nov'53DL

NOV 27 1953 LU

10Jan55SK

JAN 8 1955

SEP 16 1957

REC'D LD
SEP 16 1957

LD 21–95m–11,'50(2877s16)476

M262149

THE UNIVERSITY OF CALIFORNIA LIBRARY